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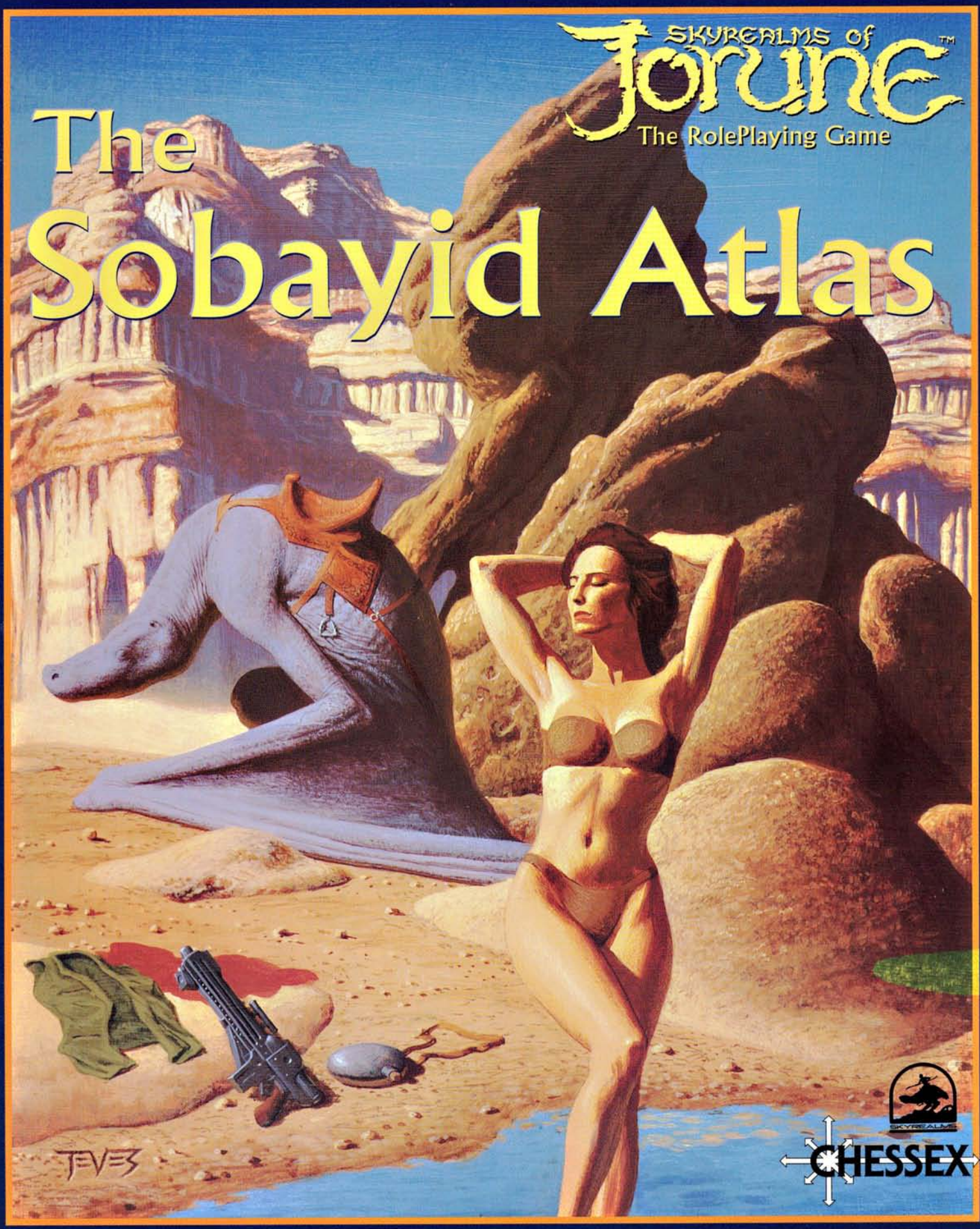

The Sobayid Atlas

Bochigon and riders in the desert of the Sobayid

For use with

SKYREALMS of JORUNE™

The RolePlaying Game, Third Edition

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THE SOBAYID ATLAS

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INTRODUCTION

A New Starting Point

THE SARCEEN: A Shanthic Teaching Device

From time to time a student will need more than the mere exchange of words and information. The shantha devised the sarceen to impart knowledge. By placing the horns of the sarceen at the temples and the center against the forehead, the information programmed into the sarceen flows into the student.

Look for the sarceen beside the regular text for information of special interest to sholaris (the gamemaster for Skyrealms of Jorune™*).*

NOTE:
If you only intend to play the game, we suggest you avoid the sections marked by the sarceen to permit you the experience of discovering new secrets of Jorune.

Various editions of and supplements for *SkyRealms of Jorune*™ have suggested you start your team of adventurers in Ardoth, the most sophisticated city on the planet. In response to gamers' suggestions, this atlas will give you the alternative of starting a team of adventurers in a number of smaller cities and villages with more familiar surroundings. This supplement assumes you already have *SkyRealms of Jorune*™, Third Edition and the *Sholari Pack*, which should both be available at the store where you purchased this atlas.

To me, Laindis is an ideal location for a new game starting in the mid-Sobayid. This town offers the advantage of Earth-based vegetation (the food and flowers are famous worldwide) and provides a realistic starting point for almost any campaign you may design. Forty miles northeast of Laindis is the Burdothian military outpost at Sobay, with its companion R&R town of Joble, where thivin thrive on the pampering of travellers and off-duty personnel. If your players take the road north out of Sobay, they find themselves on the main highway that leads north to Gauss Valley or east to the Burdothian capital of Ardoth.

Southwest of Laindis lay the rich farmlands of the plateau and the wealthy agricultural city of Cavris. There are dozens of farms within a day's walk of each other.

Two days' journey on the southeast road from Laindis takes you to Miedrinth, a successful and historic muadra settlement, rife with wealth from the Trinnu trades and political intrigues within the various caji societies. Nearby is Baysis, the last stop before entering the East Trinnu Jungle Lands to exploit untold wealth from the jungle or to begin a caravan to the woffen land of Anasan. Miedrinth offers a road north toward Ardoth, or you may detour into the old realm of Heridoth from the trading village of Coise.

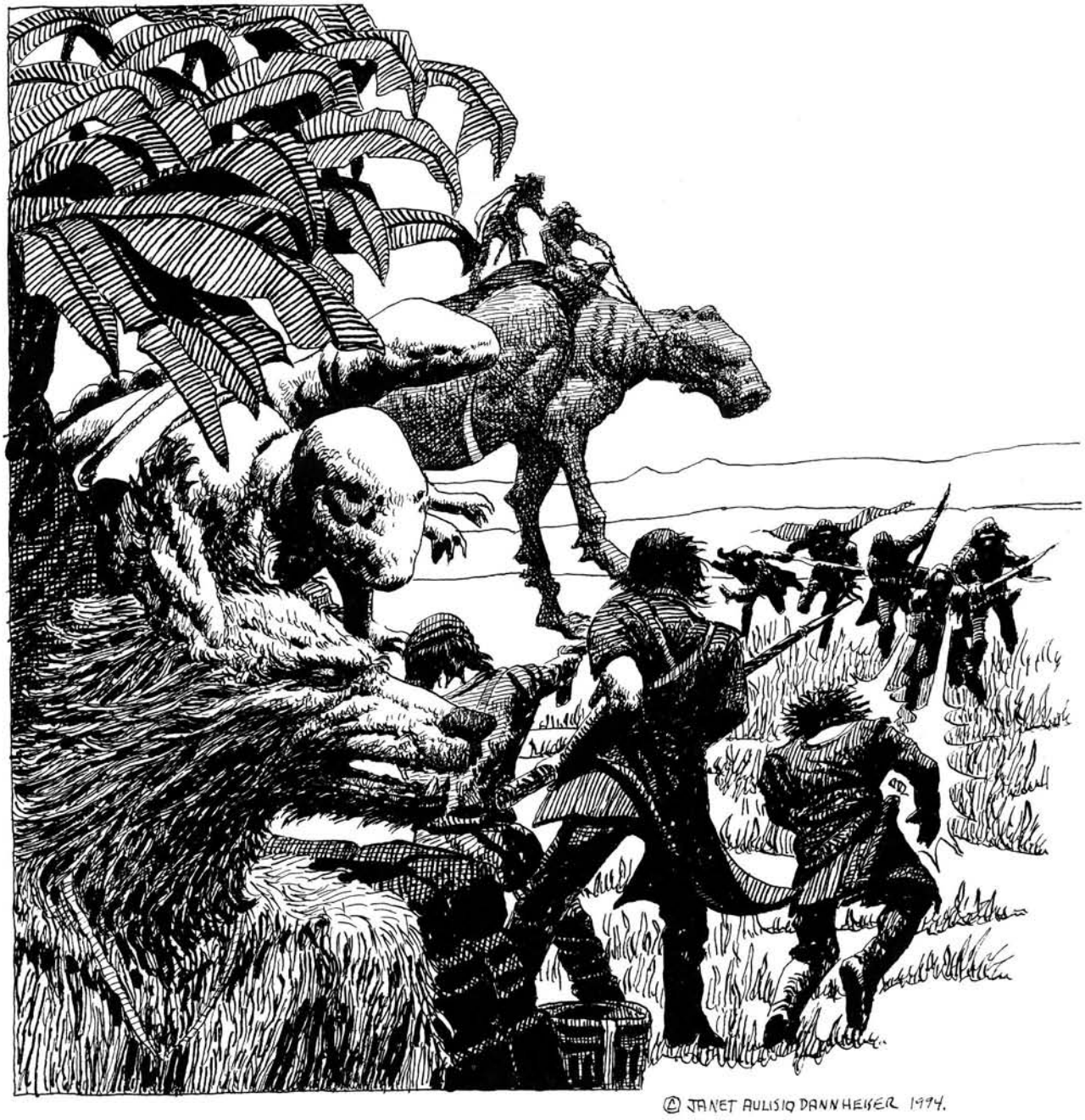
West from Laindis one leaves the comfort of roads and cities to enter the hot wastes of the Doben-al.

The lower level of technology of Laindis will give your people time to adjust to the unique opportunities of a Jorune adventure. Travellers to or from the Doben-al provide exposure to the flavor of Jorune (go-nebbod-ah thriddle making overland quest-journey or a band of young woffen from Anasan seeking their first fight with Doben-al crugar, members of the Burdothian military or members of the growing class of merchants).

More excitement awaits your players' fancy following any point of the compass. This introduction to the Sobayid should give you all you need to make a fresh start for your new life on Jorune.

Joseph Steven Coleman
Richmond, California
June 1994

The Burdothian Province of
The Sobayid



The Sobayid

The first people of the Sobayid were refugees from the original research facility in the southern Gauss Valley. The colonists were forced south after the Human-Shanthic War; most of these refugees settled in the low valleys of the northern Sobayid. Some brave souls ventured further southeast across the desert, to the area of present-day Miedrinth and beyond.

A History of the Sobayid

Transcribed from a series of historical lectures by Zahor Nesami, historian of the Ishara, Miedrinth

Basic Geography

The northern portion of the Sobayid borders the Gauss Valley and shares much of its terrain and climate. The tail end of the Kuggin Mountains juts south into the Sobayid; the terrain is somewhat rocky. Travelling south, the land becomes flatter and the weather drier. Rainfall comes only at the height of winter. Myriad lakes and small rivers provide the water needed for agriculture there. Further east, the land is hot, dry, and water sources scarce, but the area is not desolate; the land there supports shrubs, occasional vine growths, and a multitude of dharmee. At the edge of the East Trinnu Jungle Lands the environment changes drastically. The air turns humid as patches of marshland take over the land at the outskirts of the jungle.

At some time in Jorune's ancient history the Sobayid was an alluvial delta at the mouth of a huge water system flowing out of the Doben-al. Outdoor Iscin of Burdoth believe that the end of the water flow was sudden and catastrophic, but the cause for the calamity remains unknown. By the time the first explorers of Earth arrived, this once fertile valley had become a vast wasteland where few plants survived and fewer animals wandered. The land that would one day be known as the Sobayid, or "Hot Lands", was neglected in favor of more fertile locations to host outposts for the colonists from Terra.

Remains of prehistoric shanthic cities and untold revelations of our world's history probably remain beneath the roving dunes of the desolate central Sobayid or buried in the foothills of the north or the fertile jungle farming lands along the border with the East Trinnu Jungle Lands.

Grand lunar alignments which lay waste to the sea walls of Ardoth, Jasp and other coastal powers flood the basin of the Sobayid every few hundred years, leaving the southern half of the province with a fresh, fertile layer of dead vegetation, fish and flesh. The great Dhar Kesh Marsh near the East Trinnus is flushed clean and begun anew during these horrific alignments of the moons.

A site that has become the subject of spirited debate within the Atterol Iscin Klade is the desert town of Taysis, located in the northwestern region of the province. During the ninth century after the Human-Shanthic War, a team from Thantier trekked across the arid wastes of the Doben-al to the mountains. The ruins of Taysis are the only remnant of that expedition. In the past century outdoor Iscin have uncovered the remains of an enormous cavern, which had been filled in by the occupants of Taysis before the team departed. Exactly what caused the nobles of Thantier to take on the horrendous expenditure of precious manpower to seek out this remote spot, excavate the area around it and then return to their distant home remains unclear.

For hundreds of years after the fall of the colonies, the Sobayid was home to roving bands of humans and small bands of woffen and crugar. Shortly after the Grand Alignment in the 600's, a series of virulent plagues and molds emerged from the putrid lands of the East Trinnus and the marshes, driving the human survivors from the Sobayid. The devastation on the living things of the land was matched only by tremendous floodings created by the alignment of the moons. Refugees from the Sobayid spread the disease into the other lands.

A few generations after the Grand Alignment and the resulting Age of Monsters the unstable mutations died away, although their remains may be found from time to time beneath the sands of the western Sobayid. When the monsters passed from the scene, tribes of small people, whom we believe to be early muadra, made their mark in the Sobayid. It appears that during the same era that Mayatrish brought Ardoth's enlightened attitude toward boccord and muadra to Gauss, other regions were driving away their undersized children, who gathered together to compensate for their lack of physical size. Excavations of the early campsites tell us these small people made few demands on the land and were able to eke a living from barren land with hunting forays into the vibrant ecosystem of the Trinnus.

During this era of muadra, a band of humans fleeing internal wars and the cleash in Thantier took refuge in a cave near the site of present-day Sobay and left behind a package of tooled thombo hide containing an account of their journey written on finely crafted flax paper protected by saturation in a preserving oil. The

document, now called the Sobayid Fragment, describes the land of that day and also contains the first known reference to the Sage of Thantier, telling us the honorific was in use long before the Sages of the Burdothian provinces. The Sobayid Fragment, held for hundreds of years in the trust of the thriddle of Tan-Iricid, now rests in the care of the Dharsage of Burdoth, whose title was taken from these early Sages.

While new, enlightened ideas flourished in Jasp and Gauss, bands of primitive tribes came to the Sobayid from Ardis and Heridoth. They formed collective child-rearing "klades" to permit more adults to seek the food necessary for the survival of the group. These klades saw to the children's food, clothing, shelter and health while teaching the children in their care trades ranging from pottery to tanning, weaving to animal care, paper making to construction techniques, candle making to wood butchery. By the end of the 1800's several klades from other regions had established themselves in the Sobayid: the Plencia Klade from the Gauss Valley, for food preparation and preservation, in Sobay; the Essanja-based fishermen's Yanol Klade, in Coise; the jer's group within the Cassadon Klades, the Neerol Klade, in Baysis; the Jasp-based Helna Klade of merchants in Cavris; and so on.

In the early 2600's the warring families of Heridoth joined together to push their claims westward into the Sobayid and established military control beyond the site of present-day Joble. Under pressure from the combined opposition of the Gauss, Ardis and Essanjan forces, several Heridothian houses withdrew from the Sobayid adventure and left those colonies without support from their homeland. The abandoned colonists laid the foundations of the original walled cities of the Sobayid – Sobay and Miedrinth.

The crugar invasions of the 3100's caused the independent Sages of Ardis, Gauss, Sydra, Glounda, Lusail, Essanja, Sychill and the northern Sobayid to gather in a high council in 3180. They met on the western edge of Glounda Forest to choose a war leader. Sage Rasil of Ardis took the reigns of leadership to forge an army from the distrustful allied forces. Their combined might was sufficient to drive crugar out of Gauss and the Sobayid and deep into the Dobenal, and to rout the ramian from Sydra and Lusail. Rasil inspired a brief period of cooperation between the future provinces of Burdoth, leading to nearly a decade of peace between the victorious Sages of the independent states.

Under Rasil, the ancient fortifications of Sobay and Miedrinth were restored, new city walls were commissioned for Cavris and Coise, and plans for a great road between Ardoth to Miedrinth were drawn, although those plans would not become reality for almost 200 years.

The great, fertile plain near Cavris was cleared by a massive program of coordinated burnings to clear Trinnu jungle growth. The whole of the Cavran plateau was exposed thanks to a major effort by Sage Kasat, Rasil's granddaughter. The new farmlands have been kept clear to this day with an army of machete-wielding slashers. Newly cut foliage became an ideal breeding ground for a virulent mold, called slasher's rot, which took a heavy toll on the first burning crews, slashers and early farmers. Their sacrifice left behind a broad, fertile plateau where the River Cavris nourished the newly exposed lands. Today, the limilate ascotin is a cure for the ancient affliction and life on the Cavran plateau has settled into the rich annual rhythms of planting and harvest.

Agricultural klades of Cavris – the Hanarit grain farmers, the Olillion animal breeders and the Plencia food preservers – expanded their first tiny fields into great dharlerrin covering the plateau and slopes of the Cavran plateau. Green wealth spread from the plateau to the Gonye Falls beyond Miedrinth, where the Dhar Kesh Marsh begins. The lerrins have always produced an abundance of fruits, grains and vegetables culled from the local plantlife and digested with the limilate hilc. In the years following the Energy Weapons War, Prince Allonkarb delivered a small supply of seeds from one of his newly revealed caches of Earth-tec, creating a fledgling colonial foods industry that now provides luxury crops like wheat, corn, gourds, turnips, beans, salad plants and potatoes. Staple foods, durlig and colony foods combined with a variety of spices, flowers and medicinal plants from the fabled homeworld of Terra have created new sources of wealth and a significant jewel in Burdoth's crown.

Following the Energy Weapons War, scores of families took up residence in the Sobayid to seek their fortunes as farmers or as adventurers seeking the treasures of the nearby Trinnu Jungles. Humans, woffen and muadra predominate in the Sobayid, although populations of many other races may be found. Refugee populations of bronth, thivin and thriddle have been given temporary land grants and have proven to be valuable additions to the growing Sobayid.

The Secret of The Ruins at Taysis

During the 1,000 year war between Thantier and the cleash, one local regent learned of a powerful Earth-tec weapon, hidden away at the beginning of the Human-Shanthic War. During a brief period between cleash attacks, a team was dispatched to retrieve the weapon and destroy the site where it was found.

Thantierian social structure does not include cooperation between city states, so only the one fortress had the protection of the weapon. The weapon worked for almost 100 years, but by 900 PC it no longer functioned. Cleash attacks resumed and continued for another hundred years.

KLADES IN THE SOBAYID

These are some (but not all) of the better established klades in the Sobayid.

Klades and Careers

Klades appeared among several surviving groups immediately after the Human-Shanthic War. In the beginning they provided only communal child care, but quickly evolved into a schooling, training and major social institution.

Klades form and fail all the time. Some klades may consist of only a single village or a few individuals with shared goals. The significant klades offer benefits to the community by providing a steady stream of goods, quality schooling in general subjects – free for klade children and at a resonable fee for non-klade students – and apprentice programs to teach young people valuable trades. Klades will take in orphans from war or disaster and may offer an "associate membership" for people desiring the connection to a klade to enhance their business dealings.

Klade patches are expensive, prized possessions and some regions will not permit free trade without certain patches from key klades or local kims. Black market counterfeits of klade patches have been found and are often difficult to distinguish from the authentic patches.

ATTEROL ISCIN KLADE - *Classical and outdoor Iscin.*

BOHOD KLADES

Barrij Klade - *Rope and net makers.*
Bohod Klade - *Weavers specializing in Cushindell silk for sails.*
Shelt Klade - *Sail makers.*
Shoukt Klade - *Vintners and winemakers.*
Yampher Klade - *Sail menders.*

CASSADON KLADES

Belli Klade - *Potters.*
Clerbish Klade - *Performers.*
Neerol Klade - *Jers and jungle traders.*
Oriem Klade - *Cream (candy) makers.*
Shelp Klade - *Furniture carvers.*

FUSHEEN KLADE - *Assassins and poisoners.*

GENDIL KLADE - *Caji festival orb weavers.*

GITHERIN KLADE - *Contract thieves.*

GAUSS VALLEY ASSOCIATES

Iscin Klade - *Scientists and researchers.*
Jahadda Klade - *Pharmacologists.*
Liggnie Klade - *Durlig harvesters.*
Mooselk Klade - *Producers of animal feeds.*
Plencia Klade - *Oldest food preparation klade in the Gauss Valley.*
Storuli Blade Klade - *Blademakers.*
Triwerse Klade - *Cobblers.*

HANARIT KLADE - *Cavran grain farmers.*

HELNA KLADE - *Jaspian merchants and agents.*

HUDSON KLADES

Ginja Klade - *Private yords (personal security).*
Halby Klade - *Thombo trainers.*
Hobra Klade - *Horse trainers.*
Kindrich Klade - *Armorsmiths.*
Lassiltroff Klade - *Cabinet makers.*
Learson Klade - *Corastin porters.*
Spallor Klade - *Bladesmiths.*

KIPKLE KLADES

Astilene Klade - *Locksmiths (gates, grates and locks).*
Hichandricks Klade - *Tailors specializing in Lelligirian Cushindell silk.*
Letros Klade - *Private yord services and training.*
Shelpedy Klade - *Candymakers (competes with Oriem).*
Shencle Klade - *Clockmakers.*

LORGIN KLADES

Aciloss Klade - *Private yord services.*
Dainayne Klade - *Cleaning services.*
Kastrildon Klade - *Fabric and clothing importers.*
Lermpha Klade - *Limilate fabricators.*
Mersigh Klade - *Tanners.*
Rutterbus Klade - *Food service (caterers).*
Schaedir Klade - *Paper makers.*
Ubrissa Klade - *Groomers (hair, nails, clothiers).*

MOETHER KLADES

Jansa Passage Klade - *Funerals.*
Moether Rug and Silk Klade - *Cushindell weavings.*
Shamm Klade - *Stranded birl grass growers.*

NIRFER KLADE - *Bridges and public works.*

PESADE KLADES

Aggum Klade - *Tarro trainers (mostly bronth).*
Codesh'en Klade - *Tailors.*
Diomis Klade - *Glass blowers.*
Lalbin Klade - *Sculptors (stone and metal).*
Sonra Tey Klade - *Sea merchants.*
Untina Klade - *Perfumers.*

OLILLION KLADE - *Thivin animal breeders and meat suppliers.*

TO WEEN KLADE - *Thriddle farmers and paper makers.*

YANOL KLADE - *Fishermen.*

Muadra in the Sobayid

After proving their abilities at Ninindrue, Gends and his Maustin Caji made the transition from fighters to farmers with surprising ease. After confirming the survival of his band in their new location at Miedrinth, Caji Gends began a series of warp journeys to the shanthic temple at Tashka to confer with his teacher, Sho Copra-Tra. In each journey, he took a few select followers to learn from the Ca-Tra shantha and many of them elected to remain at Tashka after the shantha's death.

During this period Gends formulated the Way of Gends to teach living in harmony with Jorune, and the use of isho to improve spiritual, physical and mental fitness. Perhaps the confidence the muadra gained from their newfound exercise of isho abilities gave them a sense of peace and permitted them to establish the significant muadra communities in Miedrinth and around the Sobayid.

After Gends' death, a three-fold schism of muadra disciplines formed along the lines of three shanthic titles for isho teachers. Gends taught the use of dyshas to improve life – to heal the sick, protect the weak and assist the needy. Followers of The Way of Gends refer to Caji Gends and are the dominant force within muadra society with hundreds of thousands of adherents around the world.

The Shoists maintained that Gends had achieved the highest levels of teachings and power. They claimed he was deserving of the honorific of "sho" and refer to Sho Copra-Gends. Seyat, leader of the Shoists (now called the Seytra), has somewhat changed the direction of the fellowship. He believes that it is proper within the spirit of the sho-sen (isho

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Thantierian Response to Muadra Settlements

Word of whole villages of muadra proved to be offensive to the human purists of Thantier. For almost two hundred years after Gends' death muadra villages were subject to sudden,

(More ...)

senseless raids by Thantierian military. The large raids ceased, but generations of muadra continued to tell tales of murdered families and burning villages – the culprits were suspected to be Thantierian.

Improved patrols of the Sobayid–Doben-al border are credited with stopping these attacks.

wind) and in harmony with the Way of Gends that isho be used to the benefit of the muadra race. Within the past generation Caji Seyat has transformed the Seytra into a more political organization and focused the efforts of the fellowship of Seytra on the founding of a muadra homeland in the Doben-al. Seyat has taught new dyshas and established a second Ishara on the western edge of the Sobayid, near the Doben-al. The existence of this second Ishara (called the Seyat Ishara) is known to very few outside muadra circles and only a few hundred Seytra are thought to exist. (See "The Story of Seyat" on page 11 and "Seytra Weave Tricks" on page 17).

The Coprists, or Blue (Shal) Legion – a group with several thousand known adherents – proclaim openly that the truth is in Gends' adoption of a humble, moderate lifestyle – one who has achieved power but remains forever the teachable. Over the centuries, the Blue Legion has become a group of self-righteous opportunists (at best) that can work as an underworld organization, claiming their position is above local laws because of their adherence to the copric tenets of mastery and humility. The hypocrisy of the Blue Legion – pride in their humility – is not lost on other groups. The legion's actions make them outcasts (or worse) in areas where they operate openly.

Over the years other subgroups of muadra have appeared, usually claiming subordinance to one of the three major schools of muadra thought.

The Green Order, a quiet group of a few hundred caji, devote themselves to healing and advocate the Way of Gends. The Green Order has attracted a following of non-muadra who devote themselves to healing in a string of service organizations called Learsis Centers. Bronth and woffen working in Learsis Centers are particularly devoted to physical healing as a part of their honor of Iscin. These races cooperate with the muadra of the Green Order and the caji of the order are welcomed by the bronth and woffen because those races cannot weave Launtra isho. Since the Energy Weapons War several woffen, bronth, cygra, thivin and even a few crugar learsis have taken to wearing the Green Order's token: a single sliver of green crystal worn around the neck on a silver thread.

The White Walkers, thought to number less than one hundred adherents, are dedicated warpsmiths and are concerned with issues surrounding the fitness of isho. They spend long hours studying the sho-sen before embarking on any action, but any action they undertake is well grounded and thought out. The Walkers identify themselves with white robes, signifying Tra isho, and usually travel in groups.

The Guardians are a secret group of the Blue Legion specializing in saturation in Gobey isho and its dyshas. The Guardians wear dark brown robes with deep hoods to conceal their identities when they appear to avenge an offense – real or imagined – to the Blue Legion or to muadra. Membership in the Guardians is by nomination and a candidate may never know the name of the caji who selected him. The rituals of the Guardians are complex and members are sworn to secrecy on pain of death by their black moon brethren.

The SkyRealm Society is a group of muadra Iscin, marked by a gold ring set with a single sculpted Ebba crystal. These muadra have a great interest in the effect of isho on the material world, as well as in the classical concerns of outdoor Iscin. Many Jaspian caji have become devotees of the SkyRealm Society.

The Isharans are the staff of teachers serving Gends' school (the Ishara) and are symbolized by a simple orb of Du, which they weave before they weave their naull as a ritual token of respect to Gends.

The Fire of Gends is a militant group associated with the Seytra, taking their image from the burning touch of Desti. It is not uncommon for a member of the Fire to be marked with scars from burns received in combat (or in practice). Members of the Fire wear normal clothing, but may weave a bright red piece of Cushindell silk into their belts to identify themselves to each other.

Caji, Copra and Sho

These three shanthic words equate to Student, Teacher and Priest, but subtleties of the shanthic meanings of these words are reduced because only shantha can reproduce the blossoms of isho that accompany the spoken words. The titles are used by muadra, which deeply offends the few shantha who know of this abuse of their language. They have expressed their displeasure with the misuse of the words but will generally ignore the use of caji. Copra and Sho, however, have very specific meanings within shanthic society and use of the words as a title will move most shantha to action against the speaker and the object of the title.

The Story of Seyat

Shortly after Marshill Cardis took the office of Chell of Ardoth in 3444 PC during Dharsage Allonkarb's absence, anti-muadra sentiment rose to the point where homes were burned and Cardis banished the muadra from Ardoth. Seyat Lusadi was seven years old and had recently lost his father in the war between Ardoth and the crugar. Young Seyat became separated from his mother in the panic of the expulsion; he was later told she had been killed. The boy travelled with his father's clan under the care of his favorite among his father's friends, Caji Padwi. Padwi was a veteran of the Dharsage's army and had fought for Ardoth and Burdoth in the early days of the war, but after Cardis' action he renounced his tauther status and became a member of the revived Maustin Caji. While the official Maustin Caji had been disbanded by Caji Gends after the liberation of Ninindrue hundreds of years before, a new breed of angry muadra reclaimed the name and vowed to strike against Ardoth and any enemies of muadra.

The official Song of Seyat is paraphrased from the Doben-al singing history by Fadri Hono To-Trid.

"While his uncle moved into Heridoth with the rest of the Maustin Caji, young Seyat went with Roalin, Padwi's wife, and her children west to the Doben-al, where her family lived as nomads. The boy was welcomed and began to travel the Doben-al with the Roa clan. He learned to trade, to care for bochigon, to survive in the desert, and to treasure the history of the muadra. The Roa followed the gentler teachings of the Shoists. Young Seyat was quickly brought up to the level of other children his age in the knowledge that would lead to weaving his first naull. The history singers of the clan taught him as much of Jorune's history as they knew and every Du they sang the history of the muadra, telling of Gauss and Jasp and the Lady Mayatrish, Paul Gauss and their son Khaun; Caji Gends and Ninindrue; and slowly the verse telling of Cardis and the Maustin Caji was added to the song.

"When Seyat was twelve, he began to study dyshas with Roalin and G'ho Ta-Podo, an honored thriddle who travelled with the clan and translated in trade negotiations. At fifteen he had progressed beyond his first weave and found himself able to handle flows of isho that made his peers tremble and burn. Fearing his experiments with large weave tricks might injure a member of the clan, and in keeping with Shoist philosophy, his teachers warned him to be careful. Twice Seyat burned himself badly when he tried to weave in the borderlands of Thantier, a lush, green land where the isho was much stronger than in his desert home.

"As Caji Seyat he led a caravan to trade metal ore and the skins of dharmee for the spices and foods that his people found to be treats in their harsh, nomadic life. On one journey,

when he was twenty-six, a visitor came to G'ho Ta-Podo from Tan-Iricid and told the fadri of the Maustin Caji's attack on the Mountain Crown. Under the influence of vapors from freshly crushed giggit, the visiting thriddle talked freely, describing Tan-Iricid and the pyramid of the Mountain Crown in more detail than was good for either of them. He spoke of the sinking of the Dharsage's treasure ship Camder, the Maustin Caji's rampage through Thantier, the great battle of the Mountain Crown and the suicide of the surviving Maustin Caji.

"There was no longer any doubt for Seyat that Padwi was dead. Padwi's demise with the Maustin Caji had been an unspoken assumption among the nomads, but the confirmation changed Seyat. Troubled, he left the caravan and began to wander the desert, leaving behind his first wife and their son in the care of Roalin. Seyat journeyed north into the heart of the Doben-al, to the land that was forbidden to him and all muadra. Here, it was said, thousands of small skyrealms – from stones the size of a fist to mile-long flying mountains – circled the dark lands that the shantha feared. If Sho Copra-Tra feared this land, could one lone muadra presume to enter?

"Nearly twenty weeks after his departure, Seyat came to a great plain to find the legends of the small skyrealms to be true. He crossed the plain and watched hundreds of chunks of crystal and rock rise up every morning and move east, to be replaced by hundreds more arriving from the west. Every evening, as the crystals cooled, the skyrealms lowered, some actually touching the ground.

"Seyat hunted and found rough durlig and a few pibber. He wrapped them in his cloak and climbed onto one of the grounded skyrealms. In the morning the sun warmed the skyrealm and it rose, moving eastward. Using the sparse scrub brush on the little flying stone as fuel, Seyat cooked his pibber and ate his durlig and watched the wonders of the Doben-al pass beneath him. Every night Seyat hunted while his chosen skyrealm rested near or on the ground, then climbed back onto the skyrealm every morning to continue his journey.

"In a few days the tiny skyrealm was moving northeast in its daily journey, and a few weeks later it was working its way north. In a month Seyat added collecting firewood to his nightly hunts to keep him warm as the little shipstone flew west through the cold air of crith.

"Beneath him he watched dead river valleys, the depressions of long dead lakes and the barren slopes of vanished forests whirl past. Twice he saw what he thought were cities. One was little more than an open pit in the ground with white stonework and crystal glinting in the sunlight. Another was a small circle of ancient, rigidly square ruined buildings.

"For half a year, Seyat travelled on the shipstone until he saw that the stone was returning to the plain where he had first boarded. After resting and fasting for five days, Seyat felt his heart pulled north and he began his trek into the center of the circle bordered by the path of his shipstone.

"The land was dead where he walked. In the distance he could see wolves pacing him. With the skills learned from his adopted family, he found water and food to keep himself alive. He slept in the heat of the day and travelled in the cool of the night, but he found his isho vanishing. After two weeks he could not weave his own naull.

"Still Seyat pressed forward until he saw a flickering light in the distant sky. Each day he rested in the cool of a shadow and every night he walked toward the place where lights played against the night sky.

"On the first day of Eris, Seyat climbed a great dune in the heart of the Doben-al and saw a pyramid with a soaring flight of steps along the south face. It was identical to the one the thriddle had described as the Mountain Crown – pale stone, cut smooth and placed like blocks in a Gomo family snap together, stepped steeply to a small stone structure at the apex. A broad flight of white, steep steps led from the ground to the hut-like cap of the pyramid. But the drunken thriddle had also told of great crystals glinting in the recesses along the slanting sides of the Mountain Crown. As Seyat watched, a distortion in the sky above the pyramid caught his eye and suddenly a great wave of near-solid isho washed up out of the ground around him. The sudden charge of isho swirled through Seyat, like a serpent with its head and tail impaled, flailing against the inevitable.

"The energy vanished and Seyat felt the great wave of isho pass out of him. He looked up to see a new shift in the sky, like a great heat rising from the ground behind him. He felt himself saturate with raw isho, felt the power build within his body and feared he would burn. He quickly wove his naull to find that it blazed before him, hurting his eyes. He kerned only to have the massive influx of isho fill him again to the point of burning. Through the pain he saw the wave of isho that engulfed him through a suddenly awakened Tra sense as the isho began to rise into the air and arc back down into the pyramid.

"The isho vanished and again he could not weave his naull. He took a bindle of keether and arrigish from the pouch on his belt and began to chew, thinking of the wonder before him. Even in the heart of an isho storm he had not felt such power and some part of him awakened. Fighting against his fear of burning, he walked toward the pyramid, chewing his keether as he went. Twice more the power erupted around him, but neither of the saturations of the fluid body of Sho-Caudal seemed to threaten him now.

"At the foot of the pyramid he felt his isho rise, but in a more controlled manner. He climbed the steps and when he was at the top he found a great hole in the heart of the structure – a circle of void reaching down into the crystal heart of Jorune. From the opening came light, then heat and then a massive flow of energy rushing past him, rising into the sky. Seyat screamed and struggled to control the inflow of isho as it threatened to tear his body apart. He reached out with his mind and pulled with a tension beyond any concentation used to weave a dysha. He felt fear as he fought to control the power of the new isho rising within

him to weave his naull. The naull began to form, blazing with great concentrations of isho. It shone like a beacon even in the bright light of midday.

"Suddenly the pain ceased. Seyat felt himself transparent as pure water as the massive energy flowed through him, but did not lodge within him. His teacher's warnings echoed in his ears as the energies passed through him, not part of him but available to him. Seyat began to effortlessly weave dyshas of Launtra and Desti and Tra as easily as a child might throw clods of dirt to the wind.

"The flow ended abruptly and Seyat collapsed against the walls supporting the roof of the chamber at the top of the pyramid. The power made him drunk – and horribly afraid. He climbed down from the pyramid as quickly as he could and tried to ignore the wave of power as a new eruption blossomed out from the pyramid. He felt isho pass through him as he ran, and he again made himself transparent to the power – and was amazed that he knew the isho as Du and saw visions of new uses for the familiar energy.

"Seyat ran from the pyramid. He ran long after dark until he found himself at the rim of a small pit of a valley. Seyat slid over the edge of the rim and found himself crouching behind a block of carved stone. In the light of three moons he saw the ruins of what had been a great shanthic city, but which was now a jumble of broken stone surrounded by the whispering desert wind. Trembling, Seyat stepped through the ruins, ignoring the scuttling of sakas that fled as he approached. Every step brought him to imagine generations of shantha walking this same walkway in the ancient past, and he knew that a great mountain had stood over this pit – a young skyrealm held in place for generations by the weavings of the shantha and torn away in some unknown catastrophe of the distant past.

"There were the remains of columns, fallen walls and the broken paving stones of beautiful walkways that had connected the many caverns to make a great city beneath the captive skyrealm. High overhead Seyat sensed a massive wave of Gobey as it shot through the sky and connected somewhere very far away.

"When Seyat could walk no further, he sought shelter in the forbidding mouth of a great archway that had shifted to one side enough to give the muadra a sense of intoxication as he lurched into the yawning darkness beyond. Into the darkness Seyat walked, his sandals crunching dust and other things as he went.

"Enormous crystals set into the walls of the chamber glowed as a new wave of isho from the pyramid passed through the dead city. The isho light revealed the interior of the passage. Seyat avoided looking down at the small things that crunched beneath his feet, but looked at the bas-relief forms of shanthic families in the off-plumb wall to his side. There were pictures in the shape of shantha opening great round things and pulling children from them. There were shantha working in teams to tear open tunnels into mountains.

"And there was a neatly tiled depression in the wall that looked inviting and clean and womblike and safe. Seyat crawled onto the curving shelf depression and curled up. He pulled

his cloak around him, although the passage was not cold, and trembled until the red light beyond his closed eyes ended.

"He willed himself to sleep, to dream strange and intoxicating dreams of shanthic ghosts with whispered tales of great power and of the pyramid and of the building of this great city under a vanished mountain.

"When he had rested, his instincts told him to run from the haunted place, but Seyat forced himself to leave the shanthic city calmly and walk away from the pyramid. He found that the isho discharges were limited to about ten miles from the pyramid, and that the intense activity of the previous night was not repeated, although occasional discharges tingled through the daylight. Beyond the limit of the pyramid's massive isho, Seyat found water and a small patch of root plants he could eat. He began to sense the massive build-up of isho fade from within his body and slowly began his return to normal life. By day he gathered food or explored the shanthic city, but at night he sat on a rise above his camp and watched the isho play across the skies.

"And he thought. He began to realize that the dyshas of Caji Gends were not the pinnacle of isho manipulation, but the basic dyshas Sho Copra-Tra had felt his muadra student's mind could contain. Seyat considered the forces required by the shantha to build their subterranean metropoli and – over time – Seyat began to think how isho could be channeled for lifting, digging, removing waste and holding a rising skyrealm in place.

"Seyat began to perceive uses for isho that were unknown to the shantha and understood these new dyshas might take a lifetime to learn.

"Seyat did not count days, but felt seasons pass. There were whole new methods of thought he felt grow within him as he considered the quantity of isho available and the fate of the shanthic masters of isho, and he felt the freedom to finally release the grief from the loss of his father and his mother, his loss of Ardoth, the death of Padwi and the endless roaming of his Roa clan.

"He thought of the empty land, the pyramid and the ruins of the shanthic city. And when he had thought as much as his mind could bear, and when he ached to see his son and his wife, and when the wind of the desert became more than he could bear, Seyat returned. During the year it took him to return he began to perfect the new dyshas he had envisioned. He found that with a fraction of the isho normally required to weave a bolt or an orb, he could tap into a charged crystal and use the stored energy to weave more powerful versions of the dyshas he had created. When next he saw his clan, he had become a master of his new uses of isho.

"Seyat became a master trader in Roa's caravans and took two more wives. He began to share his experiences in the Doben-al and to teach his new dyshas. The young people of the clan were eager to hear his story and study the new dyshas. Instead of the warm reception he had expected for his new understanding of isho, however, the Shoist elders of the caravan

spoke openly against him. In the winter camp in the southern Doben-al, the elders formally called Seyat to trial. Away from the tents of the camp, they denounced him. While aged Roalin and G'ho Ta-Podo watched, the four brought Seyat to a wide, level place and made their charges as the clan gathered around.

" 'Only the dyshas of Gends are ours,' the first of the four elders told the clan. 'Seyat is not of our blood; he has rejected our ways,' said the second, and Roalin wept. The third folded his hands behind his back and said, 'He has lost the humility and gratitude of one who has been privileged to weave.' 'Seyat and his students,' the fourth sneered, 'defy the teachings that have kept our clan alive.'

"Seyat stood quietly as he was denounced, and when the denouncement was concluded he was called to defend himself. He said, 'Once the muadra could not weave at all. Then Gends delivered to us the dyshas we have known. The Shoists told us Gends had achieved the highest teaching. I say the Shoists are wrong. In the desert we learn that that which is growing is dying. I say the teachings of our elders are dead. Do you believe the mentor of Gends revealed all the secrets of isho? There are dyshas waiting to be revealed. There are uses of isho beyond our ability to dream, but we can learn.'

"Seyat cracked three large crystals and reshaped the ground beneath his feet to rise into a small mound. From this mound he wove brilliant displays of visible isho above the heads of the clan, as they had seen the Gendil Klade do in celebrations of the past. 'Did Gends say, "This is all – close your eyes and be dead."?' Seyat called to the crowd. 'Did Gends say, "Never learn beyond what I have said."?' And the few within the clan who had learned from Seyat threw orbs into the sky to join his, and the clan began to cheer.

"During the cheering the four elders who had condemned Seyat stood silent. He ceased weaving, stepped down from the mound, and knelt before them. The clan became quiet and watched. 'When I was a frightened child, you took me in,' he whispered to them, 'and I desire only to return the goodness you have given to me. Have you lost your ability to learn? You have been our teachers for all our lives, and your people still need you.' As the desert wind blew around them, the clan waited. Slowly, three of the four elders laced their fingers behind their backs and bowed to Seyat. Javid, the fourth elder, shook his head.

" 'Perhaps,' Javid said, 'I am too old to learn. That is the domain of the young. But I will no longer oppose you.' Seyat stood, laced his fingers behind his back and bowed to Javid. 'Then I ask you to always be beside me, and stop me if I do harm.' Javid raised his head, slid his hands behind his back and gave Seyat a long, slow bow.

"When Seyat reached his fiftieth year, and only Javid remained of the elders, they went to Miedrinth and faced the angry Shoists who had heard of the changes in their desert brethren's beliefs. Javid spoke and changed their hearts, and the Shoists gave Seyat rooms within the Ishara.

"And Seyat began to teach ..."

Seytra Weave Tricks and Team Dyshas

In 3483, when Seyat came to Miedrinth, he found the forces of the Way of Gends at odds with the pious hypocrites of the Blue Legion. While other groups had formed – most notably the powerful Jaspian branch of the Skyrealm Society, which controlled most of the airship trade – the ghost of the Maustin Caji still loomed. Any attempt to organize dissident muadra into a political force was met with fear by muadra and distrust by non-muadra.

Still, the original seven grew to over three hundred, with Seyat personally approving each newcomer to his private society through the use of the Rummage dysha to confirm his sincerity.

Seyat had used his time in the desert to perfect a few dyshas. He had also systemized the use of charged crystal vests and experimented with ingestion of dried daij meat to temporarily supercharge his isho to perform these new dyshas. Without warning three of his first seven followers destroyed their ability to hold and manipulate anything but a tiny amount of isho. From the Skyrealm Society they learned that the same thing had happened to many of their caji trimsmen who used daij to manage the large amounts of isho needed to control the crystal schooners of Jasp.

Dubbed "isho burnout", the condition was hoped to reverse itself after an equal time without the techniques of isho supercharging, but this was not to be the case. Those who lost their isho abilities were permanently crippled and reduced to a life as "caji-shyee", the isholess or "dead" caji.

Sheeja, a flowering isho plant of the East Trinnu Jungle Lands, proved to be the solution to the problem. Isho burnout was still a risk, but not as certain as that from the use of daij. Seyat warned against the frequent use of sheeja or crystals, and began to shape the organization that would become known as the Seytra – or Seyat's Tra Masters, in Entren.

The Seytra found a willing audience among a portion of the students at the Ishara, where the dyshas of Gends were taught. The new Seytra were taught special disciplines and required not to abuse the enormous power they were being given.

Seyat taught that, whether isho users or caji-shyee, the muadra needed a home to call their own. He knew that the Doben-al was without claim, and the area patrolled by the circling skyrealms and dominated by the mysterious pyramid was not the domain of any nation. He called for muadra to join together and claim this forsaken land as their own, and that they work thriddle or any other source that would help them control the enormous amounts of power around the pyramid with a dream of making the desert blossom as the muadra restored isho to the dead lands of the Doben-al.

In early Eris of 3493, Seyat retired to a secret settlement in a valley north of the village of Seysal. In this secret location, Seyat teaches in a new structure called the Seyat Ishara, although he still makes the four-week trek to the Ishara in Miedrinth to teach. This hidden village is supported by small donations from tens of thousands of sympathetic supporters across the face of Jorune. The Seyat Ishara has been carved from the side of the valley where the Seytra train and study, using the first group of dyshas. Expansion of its network of tunnels and residential caves continues. The exact number of caji studying at the Seyat Ishara remains unknown, but over three hundred have been seen at one time, to hear a lesson from Seyat on the steps of this Ishara.

Borrowed Isho

By using, but not cracking, charged crystals worn close to the body in the same way clear crystals would be used as protective armor, a caji can increase personal available isho by 2d3 times normal max isho for 1d3 minutes. At the end of the available time, however, the caji must 1) remove the charged crystals from his body, and 2) kern all excess isho to function with single digit isho for 4d6 hours. Roll 1d20 for each charged cystal to see if it has cracked and lost all isho.

A caji may ingest a 3/4" square of dried sheeja to have a 40 point isho rise for 4d6 minutes. If a second square of sheeja is eaten, the caji must roll under 15 on 1d20 to avoid burning; if a third square is eaten, the caji must roll under 10; with a fourth square he must roll under 5; with a fifth square the caji will begin burning in 1d3 minutes and must immediately weave or kern.

If a caji begins to burn, he receives Heat damage for every round in which Isho above 10 remains in his body.

CARRY, PULL, TUNNEL AND FORCE

These related dyshas control physical matter. For Carry, an isho structure of moving Gobey is created to form a trough that moves dirt or other solid objects from one end to the other. Pull draws an object into the path of movement created by Carry. Tunnel combines the two dyshas to create an isho construct capable of moving several hundred cubic yards of soft earth in one day. Force is a more isho-expensive version of Pull, which presses the material away from the dysha weaver and can be used to speed excavated earth along a series of Carry dysha structures.

A team of six to twenty caji will cooperate to create long, serpentine structures as they dig. If you combine the lengths of the hundreds of walkways and caverns beneath Miedrinth and behind the facade of the Seyat Ishara, over twelve miles of tunnel have been excavated so far.

First Service

A caji wishing to train as a Seytra must provide service to the community, either at the Ishara or the Seyat Ishara. While advanced students use Carry, Force, Pull and Tunnel to excavate and shape the underground structures, a new caji will be required to provide dozens of orbs of light (cost = 1 Du) throughout the area being developed. While it may sound simple, the actual weaving of twenty or thirty orbs in a single shift can leave the young caji exhausted – and dirty from running through fresh tunnels to renew dying orbs.

RUMMAGE AND SWAY

A hideously expensive, but delicate, dysha enters the subleties of thought and is only known to work on non-Jorune life forms – it has never succeeded with a ramian, however, and as far as is known has never been attempted on a cleash.

Rummage allows the weaver to compose the mental pattern of an idea, and seek a matching pattern of thought in the mind of the dysha's target. Rummage cannot extract details such as a specific number or directions to a location, but it can confirm or deny a question or give the weaver a mental image of the thoughts within the mind of the target.

Sway is the same dysha in reverse and allows the weaver to plant an idea or desire into the mind of the target. With additional isho (two times the required amount or more) the weaver may influence a target to change its normal allegiance to a person or ideal.

A weaver must be within ten feet of the target for either dysha to have a chance for effect. The target may have a chance to unweave or interfere either Rummage or Sway.

SEEK

This is a weave trick that can be added to other orbs or bolts. The weaver must have a strong sense of the Tra signature of a target and can impart that personal memory of Tra sense to an orb or bolt, causing it to seek out the individual with the implanted signature. It works best with dyshas like bell or other non-offensive dyshas, but can give a +5 on the roll to

RESISTING SEYTRA DYSHAS

Seytra dyshas are not all-powerful. Whether used by player characters or NPC's, the weaver must have the physical strength to move the object targeted. In the case of intelligent opponents, certain rolls can cause the dysha to fail to affect the target as intended.

Carry, Pull, Tunnel and Force were created to work against dirt and stone, but can be used against intelligent and semi-intelligent creatures. Wipe is usually thrown against intelligent opponents. The target can challenge the caji's Strength. Roll under Strength to resist the movement, with the degree of success of the defender's Strength measured against the degree of success of the weavers' average roll in creating Wipe.

Rummage, Sway and Summon can also be defeated after being cast. Roll under Shal Moon Skill to become aware of the attempt. If the target is unaware of the attempt, there is no defense. If the target becomes aware of the attempt, he may roll against Learn to prevent the success of the dysha.

An attempt to hide using Wrap can be defeated by a penalized roll on Spot. Use the following penalties to see the hidden target.

Spot	Penalty
10 or less	only on roll of 1
11-16	-10
17 or more	- 5

hit with an offensive dysha. Adding Seek to a dysha doubles the isho cost.

SUMMON

This is a combination of Seek and Sway, which seeks out an individual and implants a desire to seek out the dysha weaver. This requires a successful roll to weave both Seek and Sway.

WIPE

A team of caji can remove a common opponent by combining Wall and Force to create a massive wall of isho that presses against the target and pushes it (or them) to one side. The success of a Wipe is dependent on the number of successful rolls to create the Wall dysha, plus the number of successful rolls to cast Force. The successes create a force of 10 pounds of resistance for every point of isho put into the combined successful rolls.

WRAP

Seyat began to understand that the shantha had created no dyshas to manipulate light because they do not use vision. While light can interact with isho, the common light used by our eyes is a realm unknown to shanthic isho masters. By manipulating light to bend, Seyat created a dysha that will render the weaver or a chosen target invisible, provided the person or animal trying to see it does not concentrate his search for the distortion of light created by the dysha. The effect is only good for (4d6)x2 seconds with complete lack of movement, and the dysha is useless against Tra sense or signature skills.

Team Dyshas

Three or more caji – or other dysha users with a Seytra controller – may combine to achieve a more significant hit. All weavers, including the controller, must be skilled in the same dysha and each suffers a -5 penalty to weave the orb or bolt. The controller weaves the dysha also, but does not release it; he instead must roll under a target number for the combined hit. For each successful weaving of the dysha, the controller rolls 1d6 for damage in addition to the normal dysha damage rolled by the individual weavers.

SEYTRA DYSHAS

Dysha	Isho	Moons	Effect
Carry	*25*	*Gobey 10, Ebba 15*	*Transports*
Force	*40*	*Gobey 20, Ebba 10*	*Pushes target further away*
Pull	*20*	*Gobey 25*	*Draws target closer*
Rummage	*60*	*Shal 20, Launtra 5*	*Finds thoughts*
Seek	*	*Shal 15*	*Finds and delivers a dysha to a specific signature*
Sway	*60*	*Shal 35, Launtra 10*	*Plants thoughts*
Summon	*120*	*Shal 40, Launtra 10*	*Compels target to approach weaver*
Tunnel	*45*	*Gobey 20, Desti 10*	*Pulls objects onto Carry*
Wipe	*90*	*Gobey 25, Ebba 15, Tra 3*	*Moving Wall dysha (team dysha)*
Wrap	*120*	*Tra 45, Shal 20, Du 10*	*Limited invisibility*

**Cost equals weave of attached dysha, doubling isho cost.*

Team Dysha Target Numbers

Controller's Isho	Target Roll
10 or less	5
10-19	10
20 or more	15

Villages of the Sobayid

As with most pre-industrial civilizations, the cities of the Sobayid are augmented by villages and farms located within a day's walk from each other along well worn paths. These villages host populations of under 1,000 individuals of various races, or may simply be a name applied to a farm with very few people. The farms are usually run by a single family or klade. The villages usually offer a well and an illidge or lerrin-house where a traveller can find a night's shelter.

Some villages offer their hospitality in exchange for news or some minor labor performed by the traveller. Others offer bed and board for flat rates posted by the main hearth.

Locations marked with "**" also have barracks that can accommodate up to 300 people during the harvest season.

ADVAN

[human] A lonely outpost in the heart of the Sobay basin. The Advan family claims to be of pure Essle blood, and to have operated this subsistence farm and illidge since before the founding of Ardoth. Elder Verl Advan will take several hours of a traveller's time with his florid – and suspect – versions of Jorune's past and his family's role in Burdothian history. (Population: 14)

AH SHAH

A comfortable enclave of wealthy Ardothians who maintain "way-houses" for travellers near the point where the road from Ardoth to Gauss meets the road from Sobay. This is a village dedicated to pampering travellers – for a price. (Population: 600)

ALLONKARBA DHARLERRIN

The dharlerrin controlled for several generations by the Dharsage's family. Tauther are able to gain a few copra for their challisks by providing skilled labor to the dharlerrin as smiths, Iscin or farm managers. Debts to Burdoth can be worked off as farm labor during harvest seasons. Allonkarba durlig is reported to be an improvement over Iscin's original plant. (Population: 750)

AVEL

[purebred human] Built on the site of an ancient Thantierian post, the city of Avel is the winter home to the ambassador from the court of Thantis, his staff and their families. Iscin races are advised to pitch camp outside the clearly marked limits of Avel proper. Avel offers hilc, coffee, tea and a variety of spices. The marketplace outside the main gate serves as a way station for a thriving trade in textiles and artifacts. Avel is a valuable stopover for black marketeers. (Population: 40)

BLACK POOLS

[human/thivin] Large storehouses for foodstuffs from the Sobayid and received from the small port at Kahwey dominate Black Pools. Few people make their permanent home in this village; most residents are scheduled for half-year tours supervising the preservation and warehousing of stocks of dried, pickled and processed foods. Black Pools is named for a series of hot springs that well up in the nearby marsh. The pools are rich in minerals and tiny Gobey crystals remain suspended in the warm volcanic vented waters. The waters of the Black Pools are not recommended for drinking, but are prized as one of the folk cures for porter's faint in the Essanja. Travellers are advised to use the other, clearly marked wells that produce a sweet tasting spring water. (Population: 60)

CARIS DHARLERRIN

[human/woffen] A private plantation shared by several Ardothian families and specializing in Terran goats and pigs, and a select breed of dothobider. (Population: 75**)

CARRIN

[human/boccord] Twenty-five of the residents of Carrin are retired drennits, each honored by the Burdothian military for some remarkable service. The drennit and their staff supervise seasonal crews of young diyordeh, sent to the Sobayid to work as punishment (and to separate them from bad companions at home). (Population: 120**)

DEN HOLD

Den Hold is a military post and guards the road to Allonkarba Dharlerrin, the ancestral plantation of the Dharsage's family. The site was originally an ancient woffen fallback fortress for fighting crugar. (Population: 80)

DHARMERY DHARLERRIN

[human] The Family Dharmery have held this site for over 600 years and continue to grow luxury crops like coffee, tea, and carob for the noble human families of Jorune. (Population: 45**)

GENAL

[muadra] A small station maintained by the Gendil Klade, where caji weave orbs of light for displays for celebrations. Early evening reveals small versions of their popular light shows as apprentices and master weavers perfect their craft. The Genal fields are only intended to feed the members of the klade. The original village here was used by woffen for hundreds of years as a crugar-fight base camp. (Population: 35)

GENWIN

[muadra] Family Gerrin received the land for this lerrin from Prince Khodre in his later years, as repayment to learsis Gerrin, who served as Khodre's personal healer during the Energy Weapons War. This area was originally the site of a traditional woffen drinking camp. (Population: 75)

GUNDON

A central meeting point and exchange for the internal trading of the southern Sobayid. The Gundon market is where the major purchasing agents from distant lands across Jorune bid for harvests and arrange for processing to allow the crops to be shipped to their final destinations. (Population: 950)

HA'YOOL

[thivin] A team of eight thivin families with ties to the Moether Klades serve as cultivators of hemp, flax, cotton, coditch, simra-vintch and Cushindell silk for weaving, while the Otlen family maintains the secret process to the finest fiber dying process on Jorune. The thivin letters for "qwar" (which means "fortune") are worked into the patterns of cloth emerging from the looms of Ha'yool. (Population: 55)

HEYRN

A farming village operated by the Rutterbus Klade midway between Miedrinth and Coise on the Ardoth Road. (Population: 300)

INSTER DHARLERRIN

[human/muadra/woffen] This pleasant little plantation with extensive crops of fruit and grains has served the Dharsage as a safe house on more than one occasion. An underground chamber (an isolated segment of the cashiln tunnel) provides an easily defendable bunker and the Dharsage has provided reinforcements to the dharlerrin's defenses from his personal armory. (Population: 45**)

KAHWEY

A small fishing village near Coise, along the Sobayid's short coast with Ardoth Bay. (Population: 350)

KET

[bronth] Private farm of the family of Drenn Kota M'loo, deeded to the bronth by the Dharsage in exchange for favors. This lerrin provides ingredients for almost all of the bronth-style travel meals served in illidges from Jasp to

M'loo's Favors

M'loo provided detailed reports on the designs of Dobren warships and the political situation in Crendor during the recent bronth-ramian war, which is suspected but cannot be proven by the authorities in Dobre.

Heridoth, as well as being a supplier of dothobider, thombo and bochigon meats and hides. Bronth make significant thombocs. (Population: 35)

KLADEN

[klade station] An "old foods" station shared by several agricultural klades, which grows beans, potatoes, wheat, corn and a variety of Earth-based fruits. Stock for this lerrin were the first provided by Prince Allonkarb from seeds preserved in an Earth-tec cache opened during the Energy Weapons War. (Population: 75**)

KLEGG

[boccord] Ros Crendor sends adolescent children to Klegg to a) be close to the food supply during the ravenous years of boccord puberty, and b) as token hostages to Burdoth, insuring peace between the nations. While the ritual hostage exchanges were vital during the centuries before Prince Allonkarb's conquests, the last few generations have reduced the practice to a formality viewed as an adventure by many boccord adolescents. Each year a competition is held among the older children at Klegg and the winners are given scholarships to the military training school operated by the Ardothian Guard. Most boccord serve five years with the guard after graduation. (Population 30**)

KO DIRA

[thriddle] Companion village to Ko Peh, operated by the To Ween Klade. This community marks the northern limit of the ki coditch fields. The production of quality papers at Ko Dira is prized across the face of Jorune. Thriddle will pay well for courageous men and women to go into the Trinnu Jungles for the sapple wood and other fibers used to make fine printing and drawing stock. (Population: 40**)

KO PEH

[thriddle] A quiet coditch lerrin of the only thriddle klade (To Ween Klade). The southernmost of two villages marking the north and south limits of the ki coditch fields. (Population: 25**)

KRYUL

[klade station] A luxurious private farm of flowers and herbs with accommodations for up to twenty guests at any one time. Several klades use this peaceful lerrin as a reward for their sea faring candidates after successful completion of their first voyage. (Population: 45)

LORPIS

[human] Founded by the Family Plendarra, wealthy merchants from Dowsen in the days of Shandane, this village has become an attractive settlement. The land has passed into Burdothian hands and is now shared by the Family Creb and Family Mothern, who make a comfortable living from the variety of Earth spices grown in the fertile southeastern plain. (Population: 60)

LOTHRA

A pastoral scene with cotton, flax, and simra-vintch fields, with a thriving weaving and dying business under contract to the Lorgin Klades. In recent years the harvests have allowed weaving of a second quality line of cloths used by many klade students to create toth clothing. (Population: 60)

NODIS

[woffen] A settlement offering the travelling woffen homey meals, shelter and services. The village is popular with the growing number of woffen jers on the road from Baysis to Rhodu. A small tribe of scarmis have taken up residence on the north side of town and venture out to hunt beagre, sakas and dharmee in the Sobay basin. Scarmis have also been seen accompanying jers south into the East Trinnu Jungle Lands. (Population: 45)

ODWIS

[thivin] A quiet village of weavers. Small Odwis gauthi rugs will often show the intricate work of gauthi masters before they are permitted to work on the greater carpets. Long visits are discouraged and it is common for thivin elders to direct younger members of the community to provide travellers with a cart ride to the next settlement on the road. (Population: 35)

PAPRIS

[human] Four families with ties to Heridoth share this land and every year grow valuable Earth-based crops for export. Paprik cakes – individual loaves of wheat flour baked with berries and nuts – are prized by travellers for their ability to survive long treks. (Population: 40)

PAWET

[human] This is a closed society of limilate makers and hunters, and meirsh (marsh hunters). If you have come to buy, or want to hire some of the local folk as guides in a hunting expedition into the Dhar Kesh, you are welcome as long as your money holds out. Don't ask questions, don't give your opinion unless asked, and be prepared to fight if you offend anyone's family honor. (Population: 300)

PEYPIS

[klade station] Experimental lerrin raising bio-tec foods based on Earth stocks. Peypis ships cargoes of carefully bred plants for experimental transplant on other parts of Jorune. Iscin of Peypis have perfected raised-field agriculture with open terraces with a rice crop worth its weight in gemclusters. Fruit trees and vineyards thrive in the clash of desert and jungle airs. (Population: 40**)

QUESFEL

[purebred human] A very old settlement, founded before the rise of the kings of Heridoth. Residents are not very friendly but will provide minimal lodgings and strongly suggest travellers be on their way shortly after sun-up. Do not venture out at night while in Quesfel; while natives say diyordeh are unknown in this village, several travellers have vanished under unexplained circumstances. (Population: 40)

QWI

[thivin] A village between Joble and Miedrinth where thivin maintain large forges for

The Missing Travellers of Quesfel

All of the missing travellers were non-humans. If your players wish to investigate, they will discover a chapter of the Drawkis Order functioning in the village. The Drawkis Order is a purebred human secret society founded in Thantier in the first millenium after the Human-Shanthic War.

The Survival Run

With persecution of muadra within living memory, those who adopt the protective role outlined in the Way of Gends must prove – to their teachers and to themselves – their ability to survive and be of value to others. This 120-mile ordeal is based on the Rescue of Lienta, the legendary effort of six of Gends' original Maustin Caji, who ran from Soyan to a small village within the Doben-al. Caji Lienta and her squad of caji fought back a small war party of Thantierians who were laying siege to defenseless muadra barricaded in a cave. It is said that Lienta broke the siege and ran off the Thantierians without taking a life.

The original run took six days; the current run is considered properly completed in ten days. With nothing more than one set of toth's clothes, their dyshas and one knife, caji candidates from the Ishara must make their way to the western edge of the Doben-al and return to Zadri's Keep. Upon the runners' return they are allowed to wear the coveted white shirt of Gends, reflecting the power of Tra and showing others their commitment to a peaceful, protective role in Joruni society.

production of their expert metalwork and weapons. Flocks of turtle-like grints wander through the village and the unpleasant smell of sharley in bloom can be found during most of the year. There are no facilities for visitors. (Population: 125)

SALDIS

This village raises thombo, dothobider, and merbian, as well as a small herd of cattle created from embryonic specimens in one of the Dharsage's Earth-tec caches. The Olillion, Mooselk, Halby, Hobra and Mersigh Klades cooperated to build an important training and breeding center. Saldis mixes hilc into the feed to permit the cattle to graze on the native vegetation. (Population: 85**)

SEYIS

[muadra] A surprisingly large muadra community maintained by a meagre trio of fields with various tubers, melons and a few fruiting bushes. (Population: 65)

SEYSAL

[muadra] A self-contained, almost monastic community of muadra in the mountains northwest of Sobay. Visitors are discouraged, although they are helpful with travellers who are lost or clearly have no interest in staying in the area. (Population: 450)

SHAMIN

[klade station] A lerrin associated with Saldis and used for production of dothobider and merbian meat and hides, almost exclusively for export. Shamin dothobider is high-priced because of the rich flavor found in the small dothobider herds that range freely on the Sobay plain. (Population: 60**)

SOYAN

[human/muadra] A travellers' service camp. Many caji of the Ishara in Miedrinth begin their graduation survival run into the Doben-al from Soyan. (Population: 250)

TAYSIS

A trading center near the northern edge of the Sobayid border with the Doben-al. It contains fascinating ruins of a first millennium Thantierian colony. (Population: 140)

WHEATA

This village provides training for food handlers, preparers and shippers from several klades, including Oriem, Plencia, Hanarit, Shelpedy, Lermpha and To Ween. The breads of Wheata range from simple local grains with heavy doses of durlig to the legendary wheat, corn, rye and oats from the revived Earth-tec seed stocks. (Population: 80**)

WHOAL DHARLERRIN

[woffen] The Anasani Jadarry clan has established this farm as a working plantation and as a training center to help Anasani and Lunderian woffen adapt to the social customs of Burdoth. In exchange for labor at harvest time, a woffen can expect bed, board, schooling in Entren and Burdothian manners, and will graduate with a special ceremony devised by clan patriarch Drenn Powo Rowash. Cygra Drenn Chawa M'Churr introduces them to the concept of cygra and crugar as real people, and not insane Choundras (as they are often told at home in pup-tales before sleep). It is a matter of great pride for woffen to display the Jadarry patch while pursuing tauther or further studies in Burdoth. (Population: 55**)

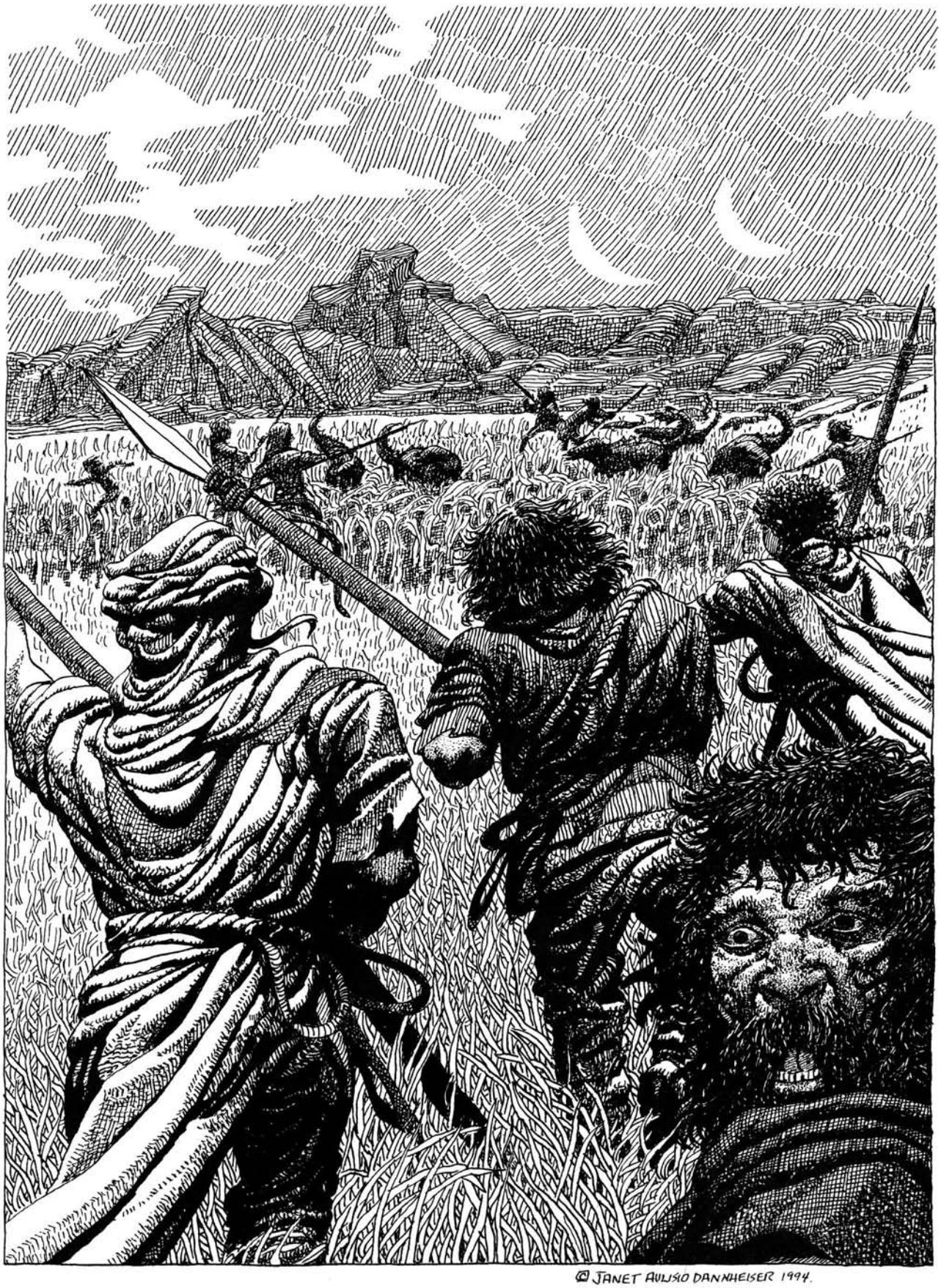
WUG DAN

[woffen] Drenn Raght Koowr received a land grant in 3489 as a reward for preventing the assassination of the Dharsage while visiting Kirlan. His son Norot Koowr, with his wives, children and his older children's spouses, maintains the family flower and food fields on the eastern slopes of the Cavran plateau. The name means "warm hearth" in Thowtis. (Population: 15**)

ZADRI'S KEEP

A fort maintained by the Ginja, Aciloss and Letros Klades as a training post and as part of a contract to provide an early warning watch against crugar activity for the Ardothian military. The fort is the last stop for parties venturing into the Doben-al from the mid-Sobayid. (Population: 250)

Cities of the Sobayid



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The Patches

Most residents of the Sobayid will wear a sturdy, embroidered patch to indicate their affiliations with klades, groups or government bodies. Each patch design is intricate and requires several dozen hours of detailed needlework, which provides employment for hundreds of craftsmen. Patches indicate membership in a klade (color codes may indicate a life member, the child of a life member, or someone who has simply paid a fee to bear the klade patch to enhance his position within a certain field).

BAYSIS

This is a community of 6000 jers who make their living off of the Trinnus, although only a third of them are in the jungle at any one time. Baysis is also home to 1700 muadra – all adults are dysha literate, and dysha powerful. This is the city where the Maustin Caji trained during the Energy Weapons War. They returned here after the Klein-Khodre Accord, but were pushed into the Trinnus by discrimination from the north. In the years immediately following the war, however, whole muadra families moved to Baysis to learn from the Maustin Caji. A small woffen population still exists here, remnants of the force that came to the Sobayid's aid in the Energy Weapons War.

A main part of the diet here is hilc, necessary for long trips into the jungles. Incorporation of this limilate into the diet over many years gives people sickeningly bad breath. The people of Baysis are accorded great respect (perhaps out of fear) wherever they travel.

Jer's clothing is distinctive. They wear lightweight shirts and pants, to which they strap a handful of knives. Their culture is crude and survival oriented and they consider themselves Burdothians but do not respect drennship, the council, or even the Dharsage. This political defiance is tolerated because of the jers' expert knowledge of the jungle and their ability to survive its dangers.

Baysian exports are brought to Miedrinth for sale on the streets of the South Gate Market. While in the city, the Baysians often stroll through the visitor inclep neighborhoods and illidges to see if they can hire themselves out as guides. The fact that many residents bear no klade or kim patch to indicate them as "authorized" merchants or agents necessitates dealing with black market vendors.

Despite the wealth that flows through the town, Baysis remains a frontier town frequented by jers, beasters, outdoor Iscin, corastin, thriddle and well-trained muadra. Several klades maintain small outposts near the town for training of their members in trades or skills related to the resources of the Trinnu Jungles.

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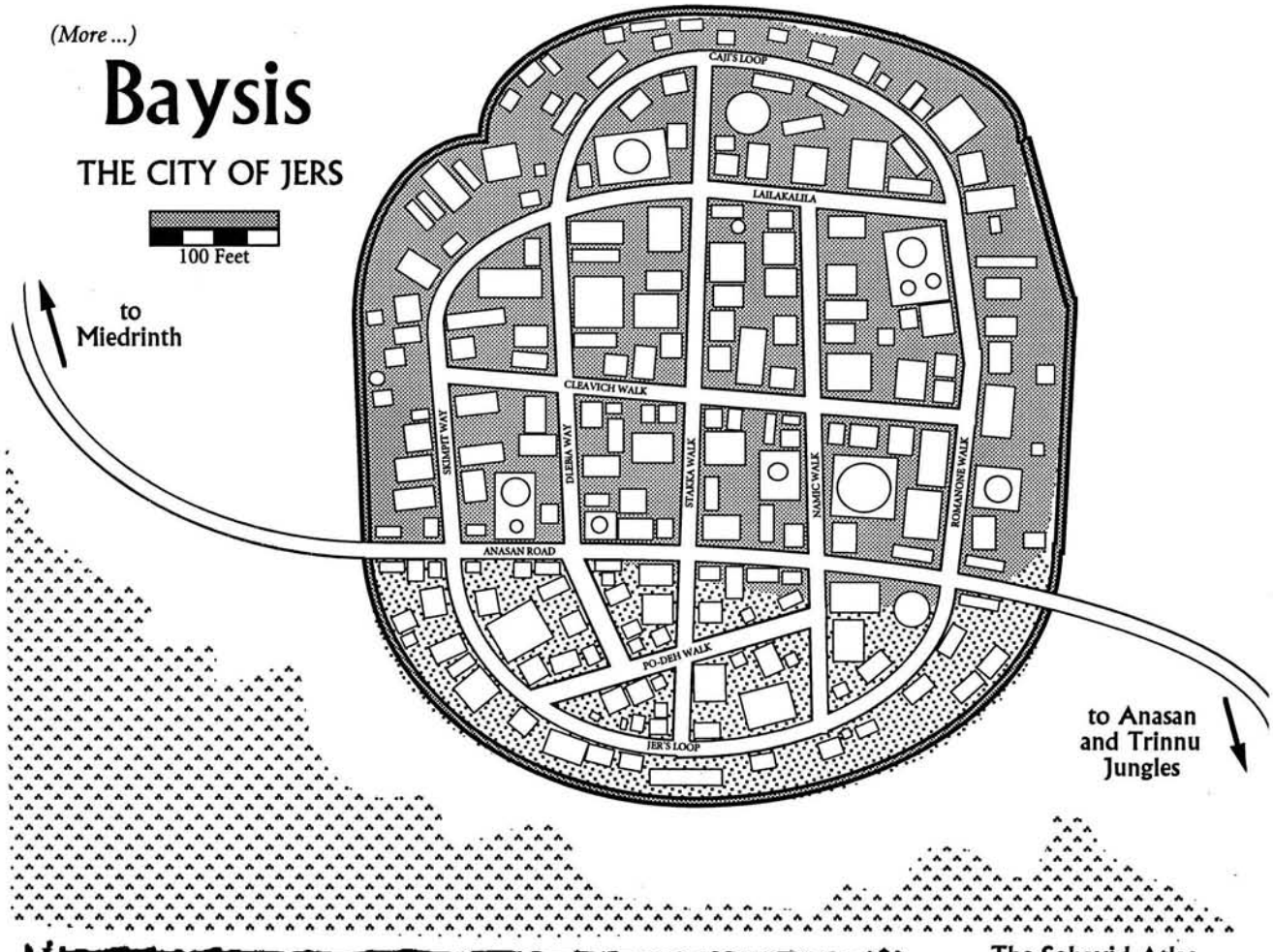


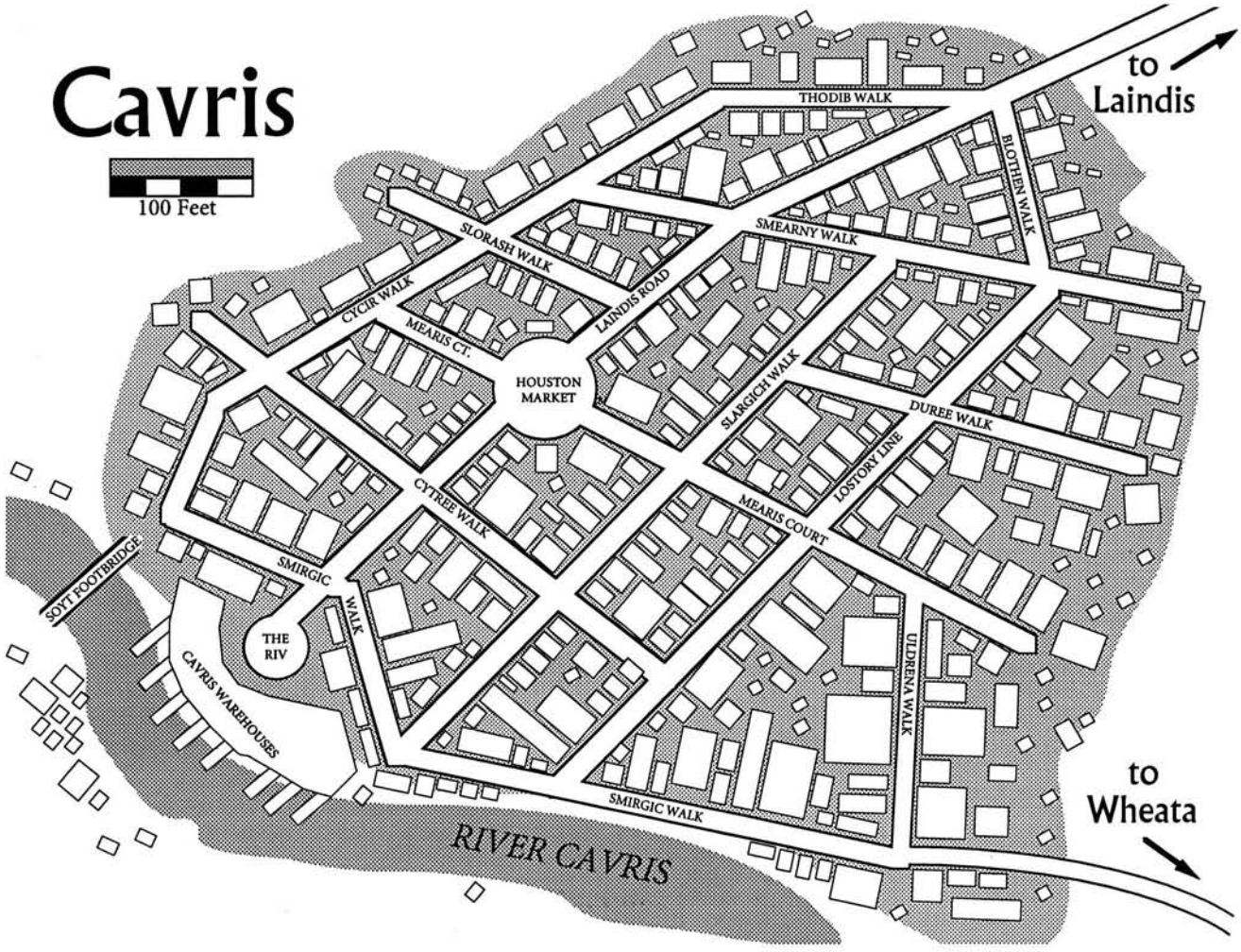
CAVRIS

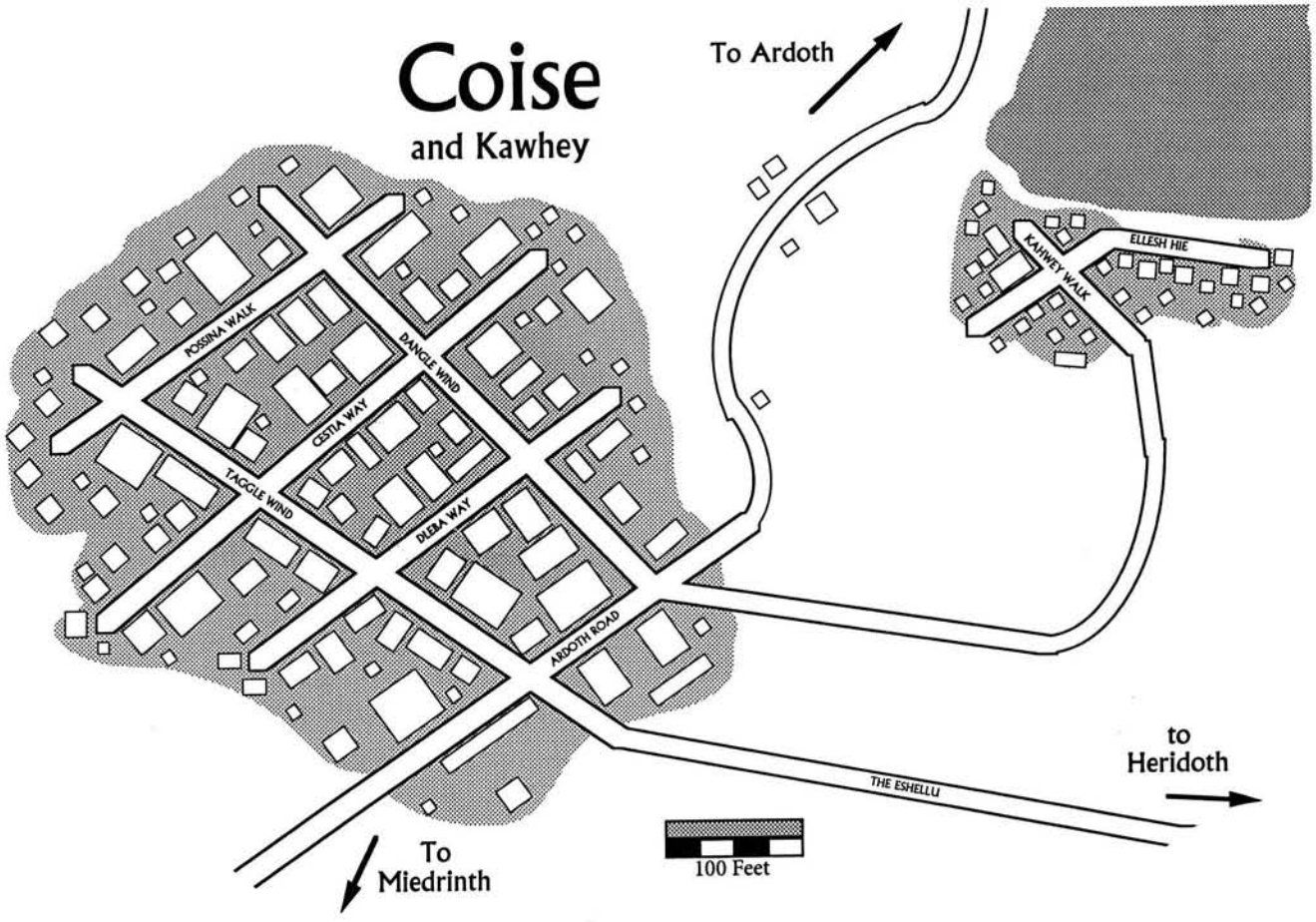
Cavris, a small agricultural town of 4,000, lies south of Laindis. It borders both the East Trinnu Jungle Lands and the Doben-al, sharing both the resources and dangers of these plains. The Cavrans specialize in different Earth grains and flowers, but their real wealth comes from the sale of crystals. Though there are no sources of charged crystals nearby, bands of miners travel west to the Doben-al in the sweltering heat of mullin, collecting the dry, powerless crystals found there. They are then brought south to the East Trinnus, where they are buried for upward of a generation. When eventually dug up, they are brimming with isho and carry a high value. Though the crystals take a great deal of time to recharge into maturity, this has been an ongoing practice for generations. Fearing the accidental disclosure of their buried crystal resources in the jungle, the Cavrans sell most of their crystals in Miedrinth, posing as crystal diggers of the jungle.

Cavrans treat strangers with contempt. The less Burdoth knows about their travels into the Doben-al, the better. Communication with outsiders is kept to a minimum. Travellers who enter the city without a clear purpose or family within the region are given poor service or ignored. Muadra in particular have been deliberately mistreated. Cavris is a sharp contrast to the friendly people of Laindis – thriddle know that they are not welcome there.

Cavris serves as a staging town for caravans to Thantier (which means travel across the southern Doben-al) and is the source of the best Earth food plants, which are shipped fresh to Ardoth or processed for shipment around Jorune.

The majority of Burdothians wear a sash of durable matrial (usally thick simravintch) that drapes across their left shoulder and is attached to a belt or clothing at the right hip. A klade or kim patch will normally be worn on this sash. Many Burdothians keep a few secret pockets in their sash for small knives, a dose of arrigish, or a couple of gemules to be used in an emergency.





COISE

This city was originally a trading post and a military base for Ardoth. The road to Heridoth starts here. Called the Eshellu, this lonely road is travelled mainly by military patrols of Heridoth and by independent transports. Coise has very few contacts with Heridothians. The overland journey to the nearest Heridothian city is long and strenuous.

The population is 20,000, with a relatively high proportion of muadra. Expelled from Ardoth at the height of the Energy Weapons War, many muadra travelled south to Coise in the mullin heat. Here they remained until after the war. Though most of them returned to Ardoth, some stayed behind and raised families or moved on to Miedrinth. Coise yords still employ daij-eating daijic to help with the muadra law enforcement.

Located in low, flat lands, Coise must import most of its food. Because Coise is unable to grow all of its own food, it is heavily dependent upon Gauss for its durlig, for which it trades metallic ores found in local mines.

The people of Coise are pleasant, but do not rejoice upon meeting strangers. For many travellers, Coise is merely a resting stop between Miedrinth and Ardoth, nothing more. Woffen, on the other hand, are treated well in Coise – frequent treks to Joble bring them back in good spirits. A good rapport has built up between the people of Coise and woffen travellers.

A ferocious population of dharmee live around and about the city. Though not deadly, dharmee will bite just about anything that moves. Children often wander off in small groups to hunt these hissing beasts down. It is not unusual for kids in Coise to arm themselves with sacks of rocks, a few knives and an occasional spear. Though they usually grow no longer than two feet, dharmee have occasionally been found six to seven feet long. Encounters between large dharmee and improperly armed opponents are usually tragic. A seven foot dharmee is fast enough and mean enough to bite off an arm or leg if it gets the chance. Parents in Coise don't really approve of their children's habits, but realize that there is very little to do for entertainment in this hot, southern town (and they did the same thing when they were kids).

JOBLE

Joble is a city of 11,000 located southeast of Sobay. Its large thivin population immigrated in the 3450's. As a center of gambling, Joble draws crowds from Sobay and Laindis, and even as far away as Miedrinth. Though shambo and mayoo are the favored games, thivin play anything – and they'll beat you at your own game. Woffen from Ardoth vacation here, travelling south to Coise and then overland to Joble. The thivin have only been here since the Energy Weapons War, but they have changed the city significantly. Their gambling, games, and barter have really put Joble on the map.

Joble imports its durlig from Sobay and Gauss. The portion of the population not involved in gambling and related industries is involved in mining and prospecting for metals. The low hills are rich in iron. The ore is purified and shipped to Sobay, where Ardothian buyers haul it back to the capital for use in weapons and construction.

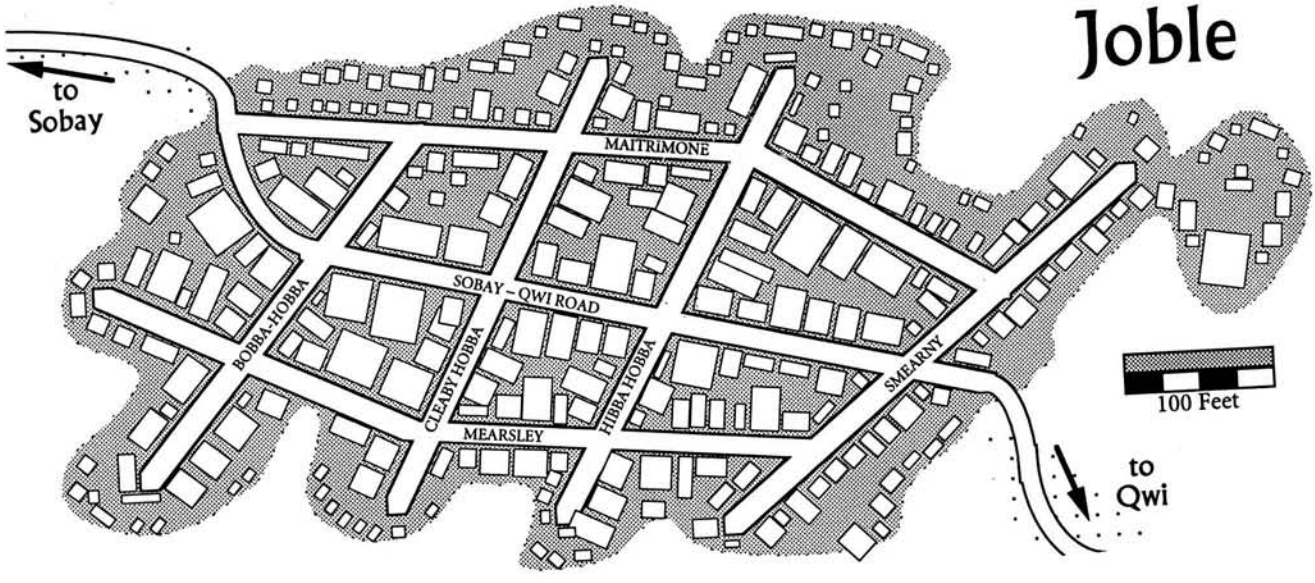
The muadra population in Joble is large and wild. There are no restrictions on dysha use within town, but local caji are still held responsible for their actions. Non-lethal dysha battles are often fought in the illidges, with the winning muadra entitled to free drinks for the night.

This small city was of little interest to the crugar raiders that invaded the Sobayid forty-some years ago, though much has changed since that time. The presence of 3,000 muadra gives Joble the highest muadra population per capita of any city in Burdoth. Almost 2,300 of the muadra are dysha literate. The humans and boccord see them as compatriots and cooperation between the races is the norm – although interference skills are heavily practiced by the two larger races.

Native Joblans are bemused by a post located several miles west of the city, where Ardoth has maintained a detachment of Burdothian military in the middle of one of the least hospitable sections of the Sobayid desert. Called Group Shendarri, the detachment usually contains several muadra. None of the personnel can explain why this spot has been chosen for perpetual manning. But the bored soldiers make excellent customers for the entertainments Joble provides, which more than makes up for any unanswered questions the soldiers or natives may have about the purpose of the location.

The Shendarri Post

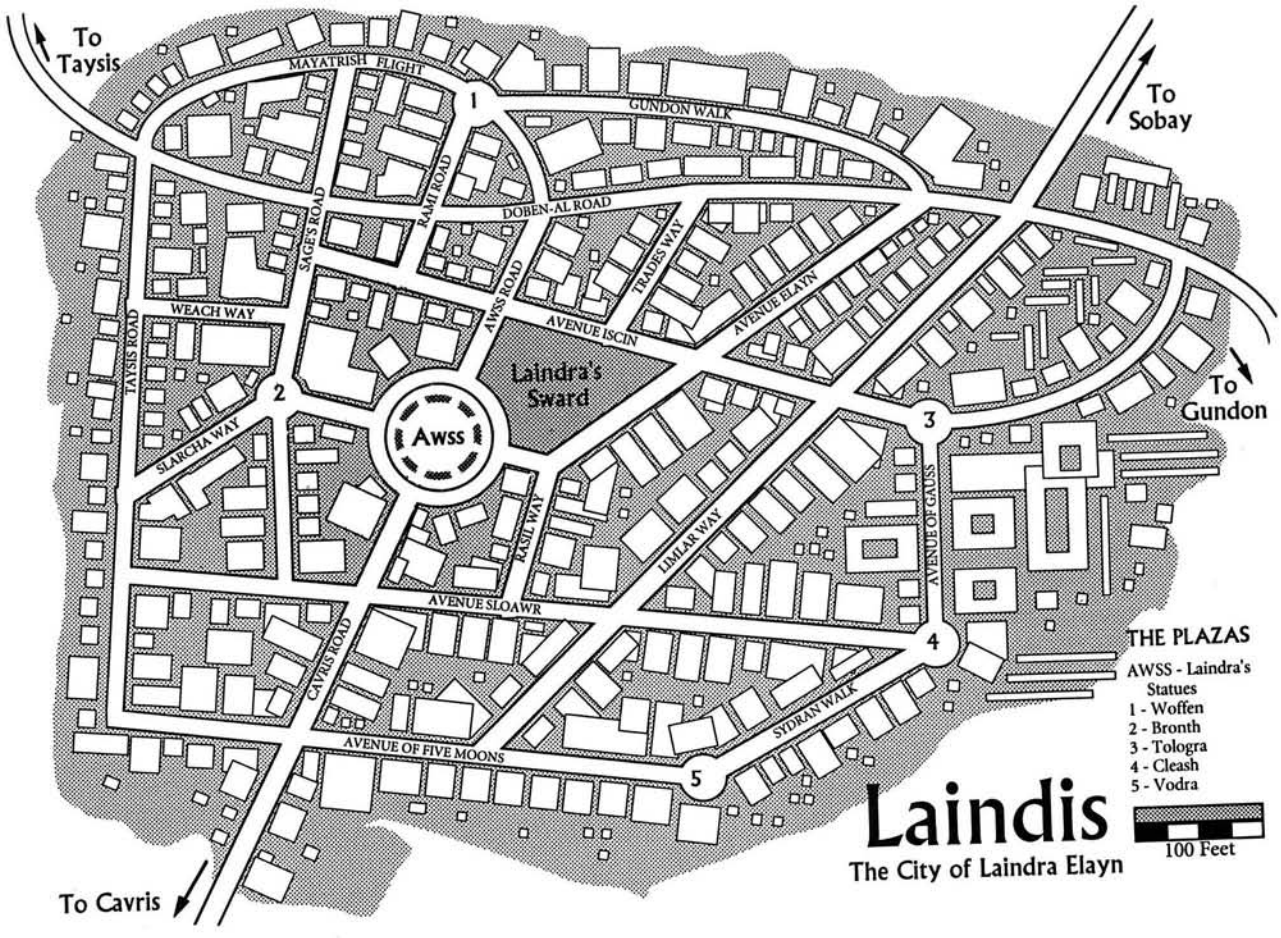
The Dharsage has kept his store of Earth-tec at a secret location for study and development. Like most locations on Jorune, Shendarri Skyrealm can be reached by warp sites. One of the warp sites to the Dharsage's secret outpost is in the middle of the Sobayid. The soldiers posted here have no idea of what they are guarding, but a guard has been here since the closing days of the Energy Weapons War.



LAINDIS

Located near Burdoth's border with the Doben-al, Laindis has benefited from its natural protection in the broad, flat bed of the ancient river that once flowed from the Doben-al. The wide valley and position of Laindis in the center of that valley makes it almost impossible to approach the city undetected, making it inconvenient for invaders who desired the wealth of Ardoth or Miedrinth. This has allowed Laindis to avoid invasion by crugar from the north or cleash from the south.

The land is flat and hot and dominated by deep rooted scrub grasses, as are the deserts of Doben-al's eastern plains. The ground here is



The Matron of Laindis

Laindra Elayn travelled across Burdoth, into Dobre, through Anasan, and back through the East Trinnu Jungle Lands in the 28th century. Her adventures inspired her to sculpt replicas of the creatures she met. These large wooden effigies still stand over the city's awss, silent reminders of faraway lands and creatures. The people of Laindis are proud of their matriarch and show visitors great courtesy and respect. It is said that the more exotic the visitor, the better she is treated in Laindis.

fertile with water readily available from a great subterranean river. Farms between Laindis and Cavris sustain a variety of plant life. Rainfall is light in this part of Burdoth, but upwellings of the underground river create many small ponds in the midst of the scrubby grasslands. Crops such as wheat, corn, cotton and simra-vintch are cultivated in Laindis, though farmers must painstakingly nurture them if the crops are to survive infestations of burrowing dharmee and insects.

In addition to foodstuffs, Earth flowers are exported from Laindis to all over Jorune. Only in Laindis can the seeds for roses, petunias and marigolds be found. This is also where they seem to grow best. Watermelons and cantaloupe are popular Laindis exports as well, competing with balweze from Sydra.

Over the past few hundred years, Laindis has adopted many Ardothian ways. Like many Burdothian cities, Laindis has a kim and is supplied with a number of challisks each year. The kim provides powerful economic leadership that has brought the valley prosperity. Travel is the ambition of upwardly mobile people in Laindis, following in the footsteps of the legendary Laindra Elayn, for whom the city was named.

Just as Laindins enjoy distant travel, others trek continents just to taste the famed Laindis wheat loaves and study the city's statue-filled awss.

Passing through Laindis on a fairly regular basis are travellers journeying to or from Tan-Iricid through Thantier. The trip takes a minimum of a week and leaves travellers hot and exhausted. A short respite in Laindis is welcomed by these weary travellers. During mullin, the intense heat usually precludes travel to Laindis from the west.

Though a south road into Cavris exists, there is little social contact between the two cities, with the exception of the regular transport of Cavran foods and flowers. The northern road leading to Sobay is frequented by caravans from Gauss Valley, delivering durlig and luxuries from Ardoth, though the Laindins consider durlig very low class. Most food products pass through Laindis down to Miedrinth, where the palates are less discriminating.

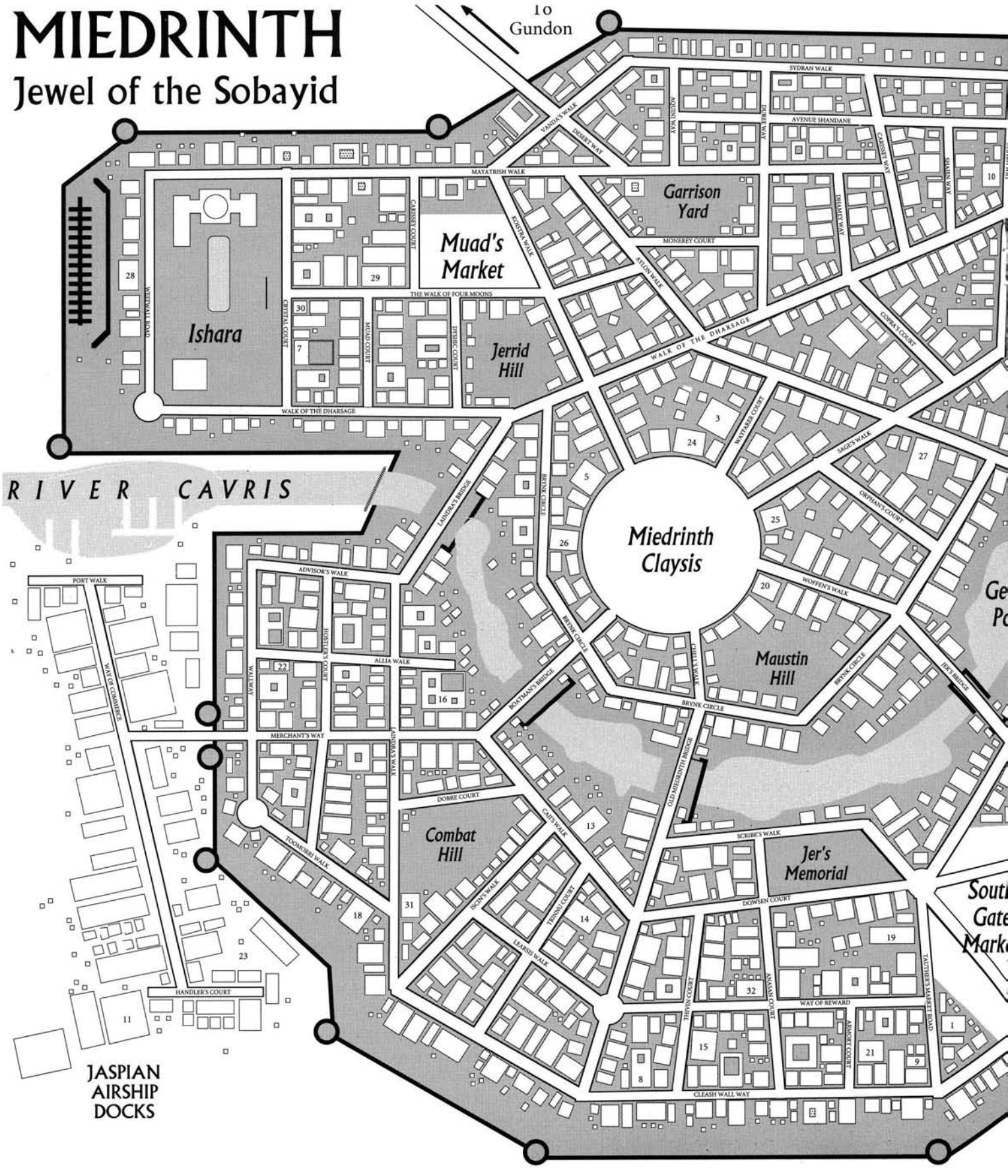
Miedrinth the Jewel of the Sobayid

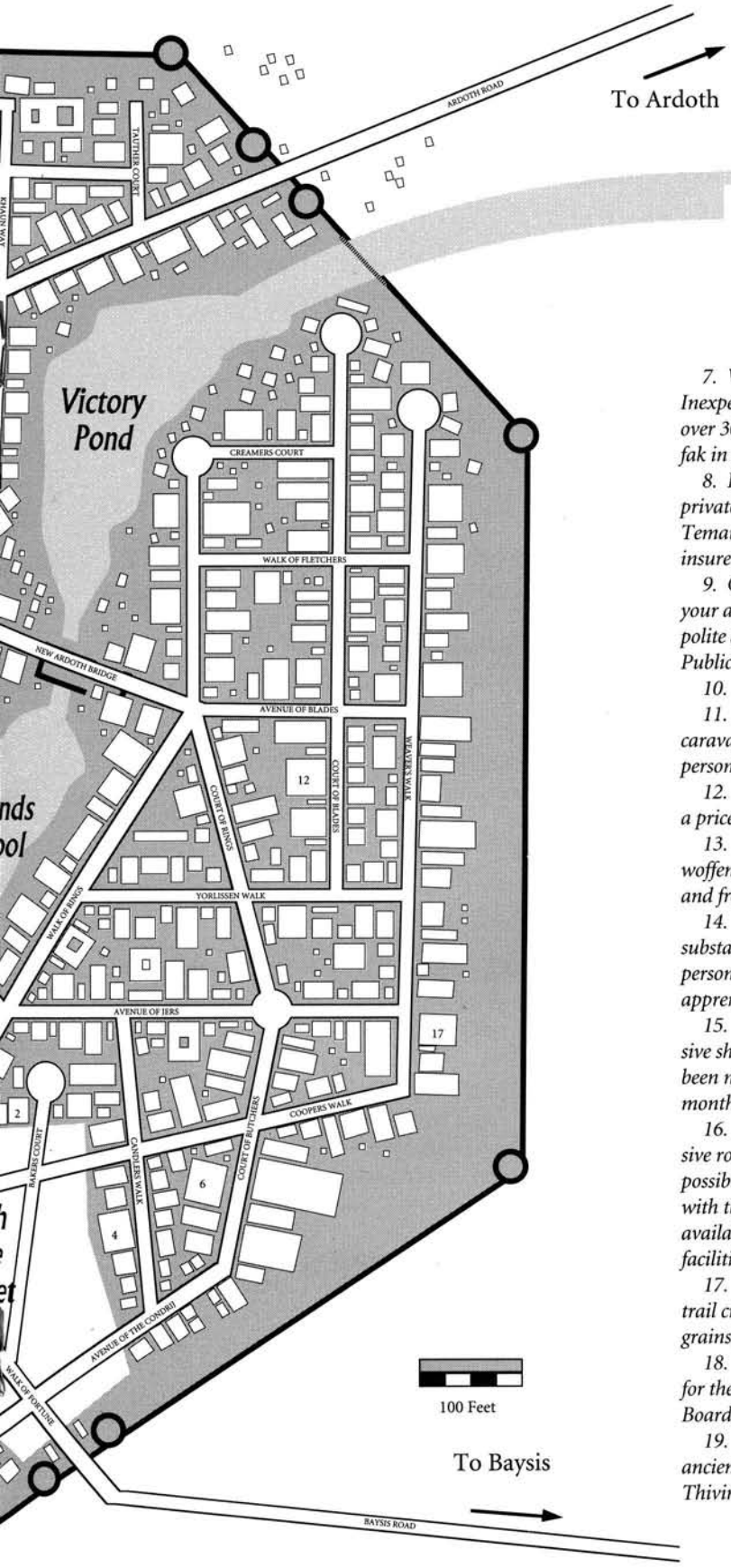
This city of 100,000 people is a bastion of Ardothian culture in both her loyalty to the drennship system and her political support of the Dharsage. Some of the oldest families (with roots in Heridoth) are not pleased with the Ardothinization of Miedrinth. There are rumors of these old families being involved in an underground trade in limilates through Miedrinth and that they resent increased influence of the Dharsage in Miedrinthian affairs.

Bordering the East Trinnu Jungle Lands, Miedrinth has occasional problems with cleash and other nasty creatures of the wilds. The walled city is large enough to provide most of the specialization found in Ardoth, though Miedrinth is richer in crystals, limilates (both legal and otherwise), black market Earth-tec, and bochigon. Talmaron are plentiful, although they prove difficult to manage in flight (the aerial mounts will try to head south into the rich ecosystem of the East Trinnu Jungles, rather than north into the arid Sobay plain). What is lacking in Miedrinth are wines of suitable quality (the Miedrinthian "parthage" wines are ridiculed elsewhere), fine clothing, and challisks. It seems that Miedrinthian tauther are almost forced to travel to Ardoth to find a challisk to begin their tothis. Ardoth has been unable to meet the Miedrinthian demand for challisks. The Hall of Drenn in Miedrinth is one of the few that maintains a proud display of challisks. They honor their drenn and make city leaders of their kesht.

MIEDRINTH

Jewel of the Sobayid





Points of Interest in Miedrinth

1. Jer's Gate Yord Station

2. Blind Arno: A trinket seller in the South Gate Market. The old thivin is not as blind as he would have others believe, and his ears are very keen.

3. Danstead Society: Contracts for travellers. See Jorune and earn a per diem, with a bonus when you deliver the goods.

4. Spallor Klade: Fine edged weapons and armor.

5. Thriddle Center: Go-nebbod-ah thriddle earn their stake for quests by serving here. Public message board.

6. Trailmasters: From tent pegs to bochigon saddles, from toth's trail clothing to the finest garments for kesht, they have the finest and most durable. Non-edged weapons available.

7. Widow Mowar Rooms: Inexpensive rooms and facilities for over 300. "It ain't fancy, but we got no fak in the beds."

8. Pawm Cygra: Hearth with private eating niches. A bit of Temauntro in Miedrinth. Guards insure your safe sleep.

9. Gi Domo-So Scribes: Record your adventures for posterity, or ask polite questions for informed answers. Public message board.

10. Drenn Quarter Yord Station

11. Jaspian Trading: Sea ships, caravans and airships for goods or personal passage.

12. Atterol Workshops: Science for a price. Iscin for hire.

13. Loam and Wug: Popular woffen shenter with thivin-run games and freshly dug rooms.

14. Togs and Lawmers: A substantial garment for the working person, with personal fitting by thivin apprentices.

15. The Gire's Heart: An inexpensive shenter for all races. There have been no murders here for almost five months.

16. Miedrinth Hostelry: Inexpensive rooms; labor/board arrangements possible. All weapons must be checked with the manager. Du crystal lamps available. Tanker bins and Iscin facilities. No crugar.

17. Hoal's Bakery: Fine bread and trail crackers from native and Earth grains, and durlig.

18. Ros Crendor House: Lodging for the clans, for work or pay. Boarding for adolescents in season.

19. Itzman's Tannery: Using ancient Thantierian techniques. Thivin craftsmen. Thone welcome.

20. Sweet Ena's: Creams, candies, carobs, vanills, fruit leather, and gomo chew.

21. Okmo's Shambo House: Games, drinks and food. No dyshas.

22. Boatman's Gate Yord Station

23. Stables

24. Miedrinth Learsis Center: Burdoth's largest healing community. Donations accepted.

25. Dreamer's Music Clep: Instruments, instructions, repair and concerts from a wide variety of music. Musicians available for special occasions.

26. Teezo's: Personal grooming for all races, from crudge grooming to the latest hair and fur styles.

27. Chapel of Mayatrish: Peaceful meditation hall for muadra and boccord. A large niche has been set aside for honoring Iscin.

28. The Naull: Illidge which is a haven for muadra. Not officially off limits to other races, but consider their preferred clientele before entering.

29. Domal's Clep: Crystal merchant.

30. Nezil's Theater: Home base for three touring companies of Clerbish Klade. Regular performances of "Gends at Ninindrue", "Shandane's Rescue", and "Mayatrish and Gauss." Theatrical training for non-klade members for a fee.

31. Mundell Chapel

32. Trinnu Bog: Inexpensive illidge with good security. A last drink before pushing on to Baysis, or a welcome home after your return from the Trinnus.

The Ishara

TRANSCRIBED FROM THE ANNUAL WELCOME TO NEW CAJI
BY CAJI BAHB ESHUR, MASTER OF THE ISHARA, MIEDRINTH

After Ninindrue, Caji Gends and his Maustin Caji came south and were welcomed by the muadra society of Miedrinth. In the courtyard and main room of the Jer's Rest – a popular illidge of the day – Gends began to teach the shanthic attitude of harmonious living within the isho wind and the weaving of simple dyshas. Taking occasional breaks for pilgrimages to visit his shanthic teacher at Tashka, Gends continued to teach in the open courtyard until his death.

In 3380, the Jer's Rest burned in a fire that was one of many that plagued the muadra sections of the city for several years. These fires were thought – but never proven – to have been started by young caji competing to weave orbs of Desti. Rather than rebuild the original Jer's Rest (another now exists near the old site), several muadra traders from Jasp financed the building of a formal isho training school on the same spot. Dubbed the "isho well", or Ishara, the original design called for the construction of the Great Hall, where muadra could be enlightened through a formal system of instruction, and the Great Bay, where they could practice without endangering the rest of Miedrinth. In the past century three extensions, creating over forty smaller rooms, have been added to the Ishara to accommodate the growing numbers of caji who study isho use. Living quarters for the modest staff of the school have also been added.

The Ishara's students provide support for the growing muadra community. The small wristlet denoting a graduate of the Ishara is prized across Jorune.

What Caji Bahb Doesn't Know

The Ishara has become a focal point for political differences between the different schools of muadra thought. Caji societies regularly recruit from the Ishara's students.

Over the past few years, students of Seyat have developed their isho skills by building a system of tunnels extending miles beyond the walls of Miedrinth. Tunnels begin at different levels and one tunnel connects to a segment of the shanthic cashiln tunnel. The shallowest of the tunnels begins a few dozen yards below ground level and the deepest tunnel veers south into the Trinnus at a depth of over 300 feet.

Several people have discovered the mound of dirt a few miles into the Trinnu Jungles, used to dump the debris from excavation of these tunnels. Since the dirt contains nothing of value, no one has bothered to determine its origin – yet.

The People of Miedrinth

The population of Miedrinth is divided into people who have direct connection to the wealth of the East Trinnu Jungles and those who provide services for the visitors, merchants, farmers and caji students that fill the city. Thousands of beasters, crystal and limilate seekers, and jers – jungle runners – make their living off of this southern wilderness. The rest of the population is engaged in urban activities and treats the jers with a high level of respect. Jungle runners are rough, but not cruel; they are a brave bunch but can be lacking in sophisticaton. Jers are used to looking out for each other in the depths of the East Trinnu Jungles – no Miedrinthian jer would refuse to help an injured stranger, or walk away from a person in danger. The sense of community is especially strong among jers since a new threat of cleash began a generation ago.

Those who make their living in the dangerous Trinnus have learned to cooperate in an effort to stay alive. Miedrinth has applied coercive tactics to force Ardoth to grant their "heroes of the jungle" immediate drennship.

The chell's approval was once required to enter the Trinnus, but since 3467, the year of Rhan Trohan's appointment to the chellship, the formality is all but forgotten. Ardothian military support has kept Miedrinth a traditionally very pro-Ardothian city. There was a rift in 3470, however, when Khodre Dhardrenn wanted to ban East Trinnu travel for all but those with official permission, to reduce civilian deaths because of cleash. The method of enforcement was not through the restriction of travel, but through the prohibition of selling Trinnu products in quantity.

Miedrinth's jers flew into a rage. Thousands of hunters and limilate seekers threatened to rebel if not allowed to sell jungle goods. The protesters eventually won, and now carry the symbol of their klade or a kim, which permits them to sell their goods officially. Independents must sell through jers. Kim and klade patches can be bought on the black market; they are expensive, but have become a hot commodity. It is a crime throughout Burdoth to buy Trinnu goods from a person without an appropriate patch, but the law is unevenly enforced.

Miedrinth has been a haven for muadra since the days of Caji Gends. After the liberation of Ninindrue in 2934, Caji Gends and the heroic Maustin Caji travelled south to Miedrinth where he established the Ishara to teach his form of Ca-Tra isho religion and disciplines. From the illidge where Gends' teaching began, the Ishara has grown to a large institution boasting over 6,000 caji studying under 400 copra teachers. Guest instructors from the major muadra groups are welcome to share their isho philosophies with students, and Caji Seyat has a strong following in the school. Dozens of well maintained kerning bays are the sight of daily training for young muadra who are just beginning to test their isho skills. The Ishara also permits study by other isho users, including woffen and older human, boccord and bronth who have adopted the Way of Gends.

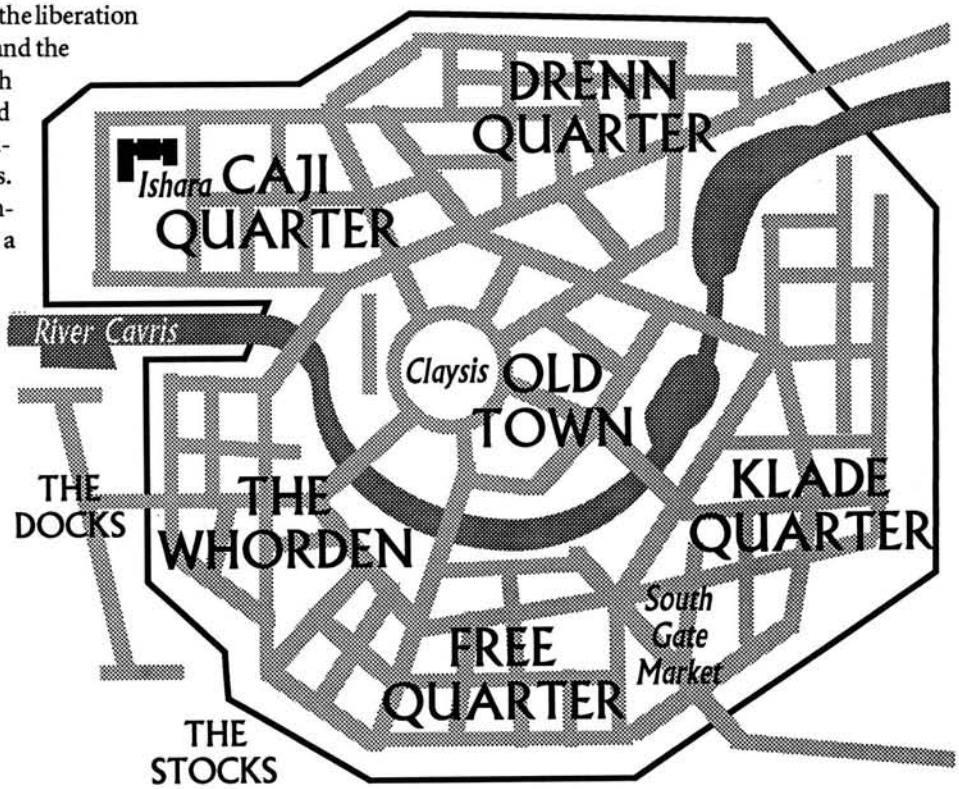
Resources of the jungle are transported north from Miedrinth to Coise, and finally to the Ardothian Bazaar. Though not known to the sellers in Miedrinth, some goods are diverted from the main routes through Coise and end up in Heridoth. Trade in the South Gate (or Jer's Gate) Market is very relaxed when it comes to the black market – it pays too well and is now a very established tradition.

MIEDRINTH'S AIR DOCK

The Jaspian Trading Company maintains an air dock outside the Boatman's Gate in the south wall of Miedrinth. Miedrinth is a connecting port for the grand route used by the new class of ships represented by the *Aylon Star* and the newly commissioned *Dowsen Star*. Regular trade service is provided between Miedrinth and Dowsen, Tlon and Gauss (the *Britan Moon* airship route), and between Miedrinth and Rhodu, Thantis and Tan-Iricid (the *Tera Moon* airship route).

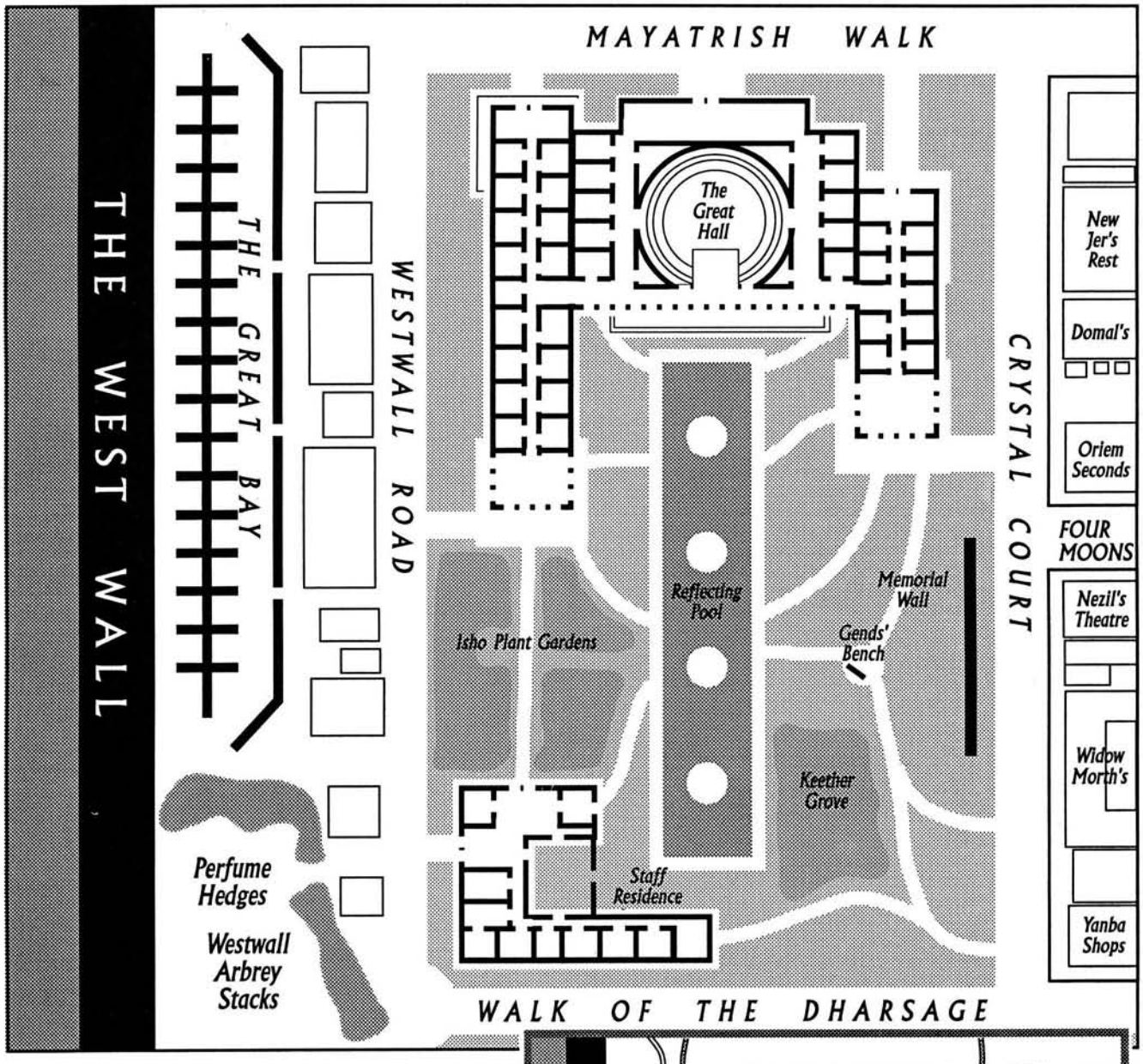
Miedrinth's Air Dock

Unscheduled flights arrive from time to time at the air dock, but the crew manning the airfield always seem to know that they are coming and what services will be required. Unknown to player characters, the field crew uses the crystal radio, described in "Voyage of the Aylon Star", to communicate with the airships.



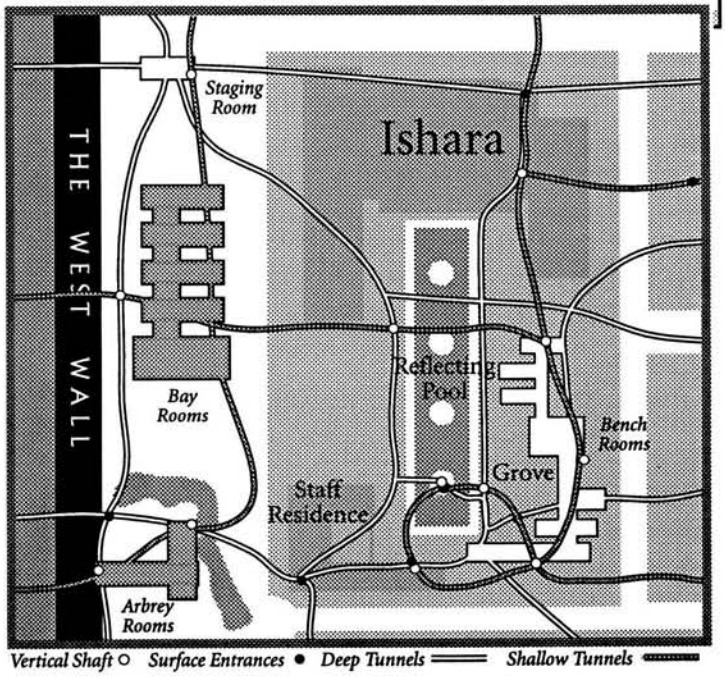
SECTORS OF MIEDRINTH

Also see Miedrinth map on pages 32-33



THE ISHARA

The center of caji teaching is located near the western wall in the Caji Quarter of Miedrinth.



The Seytra Tunnels

Beneath the Ishara are miles of secret passages leading beyond the city walls and beneath most of the neighborhoods of the city. Very deep tunnels pass under the River Cavris and into the East Trinnu Jungle Lands. One tunnel connects to a cashiln tunnel – and the rest of Jorune.

SOBAY

Sobay is the oldest city in the Sobayid and also the one most vulnerable to crugar raids from the Doben-al and Temauntro. The city walls show the signs of thousands of years of siege and repair. Patrols from Sobay venture out as far as the Doben-al, looking for any signs of movement on the horizon. Sobay also boasts a small academy – one of the few not affiliated with a klade – where Burdothian families can send their children for training in weapons and tactics. Many condrij who have never set foot in Sobay claim to have trained in the military or in this academy, which allows them to demand a higher price from their clients.

The Burdothian army of the Sobayid is garrisoned in Sobay. These forces assist the Sobay patrols on their westward marches. Though stationed there, its members come from all over the realm. Their exercises include patrols throughout the Sobayid.

The economy in Sobay is driven by durlig, trade, and the needs of the condrij (mercenaries). The civilian population was high until the crugar slaughter during the Energy Weapons War. The large number of condrij have little to do in their spare time and enjoy occasional excursions south to nearby Joble, where thivin gamblers offer a skilled form of entertainment.

Sobay is developing a new industry based on the Earth foods developed from stock uncovered in one of the Dharsage's cryobins. Presently, the main crop in Sobay is hilc, a plant that allows humans to digest native flora without difficulty – even the vile chak grasses of the East Trinnu Jungle Lands can be safely eaten with hilc. While this limilate does not protect a person from eating an outright poison, it aids in the digestion of complex proteins that would normally pass through the system. It is shipped all over Burdoth and as far away as North and South Khodre, Thantier, Dobre, and Lundere. Ironically, hilc is not widely used in Sobay because of the availability of Earth foods from the farming districts. Sobay remains the single largest supplier of hilc for human settlements, which would have perished from malnutrition without it.

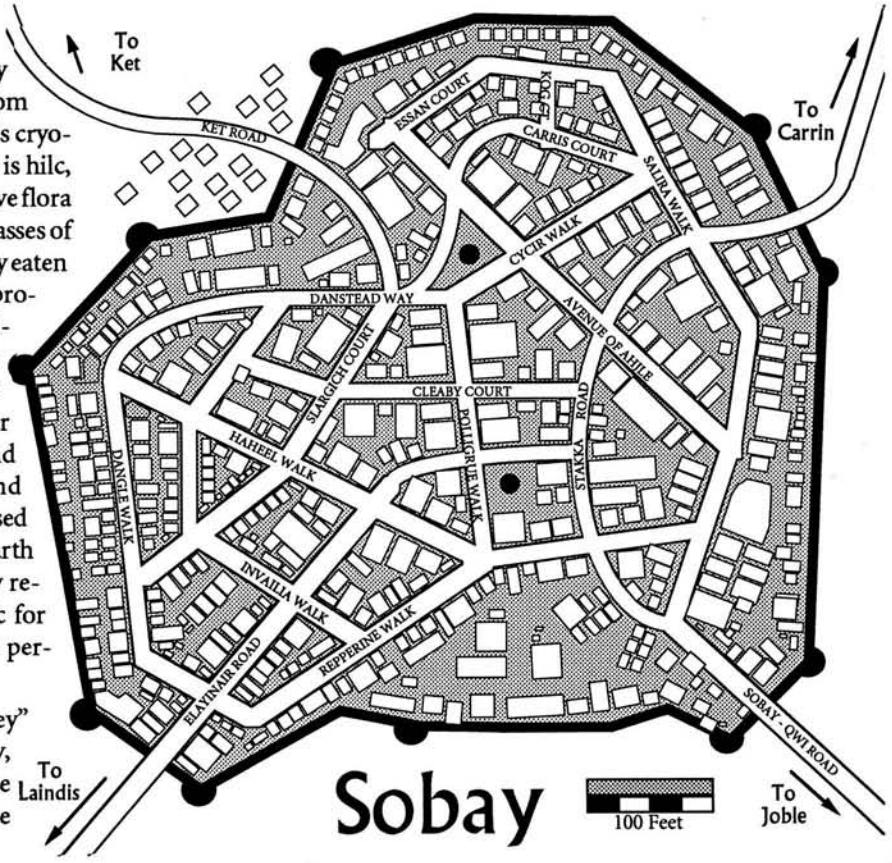
When thivin traders from "The Valley" (Gauss Valley) travel south through Sobay, it is "tivis" – a festival of trading. Since visits to the pleasure centers of Joble are perodically forbidden to members of the military, the morale of Sobay's garrison is greatly bolstered by these seasonal visits. Toys, trinkets, jewels, candies and specialty drinks are carted down by the thomboload for everyone to consume.

THE SOBAY GARRISON

The permanent garrison at Sobay is made up of a fighting cohort called Vanda's Talons, which includes 150 thombo cavalry, 100 archers/light infantry, 40 heavy infantry, 13 bochigons with 10 men each (heavy infantry), 60 pike/medium infantry, and 20 groomers, supply and support personnel.

This cohort operates independently in the Doben-al and is designed for flexibility. It is not unusual to find a 10-20 person patrol between the villages (a higher number to deal with identified threats, such as a corondon, and smaller numbers simply to provide a visible morale boost for the locals).

Woffen Drenn Commander Pawtha Meswal is the current commander of the Talons and has earned the respect of those who serve under him because of his heroic history serving with the Bristle Bouck Pikewoffen of Gauss.



Regions of the Sobayid

Who Visits the Falls

Gonye Falls has become a popular spot for dedicated and dilletante outdoorsmen alike. Every crith elaborate, well-protected camping expeditions of drenn and kesht come from the northern provinces, and during the summer new outdoor Iscin hone their skills with month-long instructional expeditions. Throughout the year one can find clusters of jungle-style lean-to huts belonging to jers who have chosen this safe spot for outdoor life until their finances improve. A "Gonye deal" has come to mean any employment taken out of desperation and for far too little money.

PRIMARY FEATURES

The Sobayid is dominated by three major features: the Essle plain, the Sobay basin, and the Cavran plateau. The Essle plain, in the northern section of the province, is part of the high, rolling foothills that dominate southern Ardis. The central portion of the Sobayid is the bed of a great river that once flowed from the Doben-al. Water once travelled to what is now Ardoth Bay, but the river's ghost still lives in the form of a great underground aquifer beneath the Doben-al and many parts of the Sobay basin. The Cavran plateau is a fertile area reclaimed from the East Trinnu Jungle Lands and sustained by the rich silty waters of the River Cavris.

The basin is hot and dry, though many tough grasses and brush survive on underground water. Wild bursler genons can be found by the clever traveller, although the water sealed within them may be decades old. It is suggested the traveller learn to spot the soweel vine, a dark green plant that hugs the ground for several square yards with sprouts of diamond shaped leaves and seasonal blossoms of brilliant orange and violet. These vines grow over the point where the underground rivers of the Sobayid rise close to the surface. A few minutes' digging below one of these scraggly growths can reward the traveller with a sudden gush of pure, sweet spring water in the heat of a desert noon.

RIVER CAVRIS

Near the western border of the East Trinnu Jungle Lands a large river emerges from the jungle, winds its way through the Cavran plateau and runs east to join with the River Trinn in the Dhar Kesh Marsh near the Heridothian border. Independent from the underground water system of the central Sobayid, the River Cavris nourishes the rich farmlands of the Cavran plateau and its eastern slopes.

Although several attempts have been made, no one has discovered the River Cavris' source.

RIVER TRINN

Originating from mountains in eastern Anasan, the River Trinn winds through the East Trinnu Jungle Lands to emerge near the Heridothian border east of Baysis. The confluence of the Rivers Trinn and Cavris has spread to cover over six hundred square miles of marshy swampland.

Rather than provide a convenient method of moving goods between Burdoth and Anasan, the River Trinn rages through rough cut channels with rapids, falls and fetid shallows, making it a major obstacle in east-west travel in the already difficult passage of the East Trinnus.

CREEK ISN

A tributary of the River Cavris, the Isn winds out of the Trinnu Jungles, joining the Cavris near Wheata in the southern Sobayid. The source of the Isn has not been discovered, although it has been tracked into the mountains along the Trinnu border with Anasan.

From time to time the bodies of salt water fish will come floating out of the jungle, but their origin remains a mystery.

GONYE FALLS

A beautiful wide set of falls at the southwestern corner of the Dhar Kesh Marsh, just to the east of Miedrinth. This series of five white spray falls marks the end of the River Trinn. The water of the pools at the base of the falls is the purest in the Dhar Kesh.

Several packs of wolves have been seen in the wooded area along the shores of the River Trinn before it drops over the falls. Dharmac use the basin of the falls for spawning and can be dangerous if disturbed.

Several groves of sapple can be found and a few stands of pear and apple trees have taken root, probably because of the forgotten remains of some drenn's picnic. Several types of pibber are more abundant near the falls than they are in other wooded areas. The small githerin pibber

A variety of creatures inhabit the rich ecosystem of the Dhar Kesh Marsh. Stigs (1) and granthix (2) thrive in the humid air and provide important pollination for plants in the marsh, but most travellers find their presence annoying. Beware the do-odreh (3), although you may be tempted to secure a few of its prized skins for trade. Handle jeesa (4) with gloves and watch for submerged dharmac (5), the aquatic cousin of the dharmee. Kabican (6) are abundant in the roots of the gurst, and are considered cute by children, but few races can tolerate their thick, musky stench for long.

likes to gather little shiny things for its burrow; travellers are advised to keep gemules and jewelry safely out of sight while visiting the area.

THE DHAR KESH MARSH

The confluence of the Rivers Trinn and Cavris creates a great, shallow, often fetid wetland called the Dhar Kesh Marsh. The Dhar Kesh is dominated by relatively shallow waters over ten miles wide in some locations. Gurst trees thrive in the flooded swamplands and set down giant open root systems to secure themselves well below the slow moving waters. They block most sunlight with a nearly opaque canopy of broad, pale green leaves. As a result of the nearly continual darkness, a number of animals and plants have evolved to fill the niches available in the Dhar Kesh ecosystem. The edge of the marshes is utilized by Shamm Klade outposts to grow feed for the Cushindell silk worms used by the silk-weavers of Burdoth.

Passage through the heart of the Dhar Kesh Marsh is unpleasant. Foul smelling lichens, mosses and molds dominate the tree trunks, with a few species of small hunters and scavengers flitting through the shadows. Dark shapes of large Joruni creatures lumber through the marsh, probably animal hunters who have wandered out of the nearby Trinnus for short forays into the wetlands.

Farg inhabit the marsh, as well as a few croid, cleash, and dichandra. Some reports of tarro in the Dhar Kesh have been heard, but it is believed a few pet pocket tarro may have escaped from thivin craftsmen working for the Shamm Klade and been reported as native creatures. There is no indication of which species has taken up residence.

Guides into the Dhar Kesh can be found in the village of Pawet, but don't expect to get much information from them.

Living on the Fringe of the Trinnus

Spotting a Jer

True jers can be spotted by their worn, wide-brimmed hats, which have become traditional because of their usefulness protecting a jer from sun, insects and falling debris from tree-dwelling birds and animals.

A good jer can make it through the Trinnus to Anasan in four weeks for a few dozen links. Don't scrimp. A bad jer can save you a few links, but cost you your life.

The southern boundary of the Sobayid is touched by the fearsome Trinnu Jungles. While this borderland does not provide much habitat for the large creatures of the Trinnus, there are overlapping domains of plant and animal life between the Sobayid and the jungle.

THE JERS

Many adventurers who claim to be jers have gone just a few miles into the jungle to bring back the more valuable plants or animals. For most people, a few miles into the Trinnus is more than enough. Experienced jers can spot a jungle braggart within the first few minutes of his story.

THE TRINNU CODES

From the early days of Sobayid habitation, the Trinnus have been a powerful lure for adventurers and profiteers. At considerable risk to life and limb, the early attempts to exploit the rich biosystem of the Trinnus succeeded often enough to encourage the foolish to try their luck bringing back large creatures or dangerous plants.

The "Trinnu Codes" were established by the jers many centuries ago in the hopes of passing on their valuable experience to those who would follow. Many of the codes and their origins are considered secretive in nature and are only revealed to new jers. Of notable exception is what is known as the "hat code", which dictates the uses of a jer's hat in protecting the wearer during runs through the thick vegetation of the Trinnus.

ARD

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Flora and Fauna of the Sobayid

The slow-feeding flat ard are the largest threat to a traveller without a flat-bottomed marsh boat. These living carpets lie quietly on the bottom of a pool, feeding on the refuse and algae. While virtually mindless, the slow moving creature responds to any pressure – such as a wayfarer stepping on it – by jerking spasmodically upward to throw the offending intruder off its back, then wrapping quickly around the fallen creature. There are reports of a similar creature in the Cushindell Marshes, the Suh'Larvan Swamps and the wetlands of Sillipus.

The ard has no limbs, but dozens of muscular cilia allow it to move quickly, then grip its prey with fingerlike protrusions as it wraps its flat body around the animal. When the victim has been wrapped, the ard begins secreting a digestive acid that will reduce the creature to an absorbable mush within a few days.

ASCOTIN

A thorny vine with tiny, brilliantly colored buds and flowers required for preparation of ascotin limilate, used to treat slasher's rot.

BEAGRE

Desert beagre are somewhat smaller than their forest cousins, but they make up for a lack of size with coordinated attacks on targets. While most beagre seem to be content scavenging rotting flesh from other creature's kills, and will only attack people if starved or threatened, the Sobay beagre will hunt in packs of twenty or more. This type of beagre has sharp, pin-like teeth used to bite and tear. A dozen beagre have been seen clinging to a full grown dothobider, ripping the animal's flesh until it fell from sheer lack of blood.

The long yip-bark pattern of the Sobay beagre is a sound with a message to the desert traveller, and the message is, "Stay away!"

CHAK

Chak is the basic vegetation of the Joruni desert. A thick, thorny vine, chak plants mark the existence of deep water. The large triangular leaves of the common red chak provide forage for most grazing animals and can be eaten by human and Iscin races with a bit of hilc. Yellow chak leaves can be boiled to make a stimulating tea, but avoid the poisonous black chak.

CORONDON

Corondon and dhar corondon are known to wander into the inhabited areas of the Sobayid in pursuit of the free ranging dothobider. They may also be spotted moving from remote sections of the Glounda Forest to the mountains of Gauss or the East Trinnu Jungle Lands. If one of these beasts decides it enjoys the prey found in an area, it can only be removed by massive coordinated attacks. *Do not attempt to engage a corondon alone*–contact civil authorities immediately.

CROFFIN

A bird of the Trinnus. A small distant relative of the crill, the croffin swoops through the Trinnus and the Dhar Kesh Marsh, snapping up insects, small birds and the smaller herbivores in its powerful claws. The croffin is especially feared among kabicans, for their poor vision cannot warn them of the croffin's approach. The bird's fondness for kabican is an indication of the aerial hunter's almost complete absence of a sense of smell.

This bird poses its own problems for human explorers of the jungle. Croffin often glide silently over human heads, snatching small clumps of hair as they go by. This has led to the almost religious adherence to the part of the Trinnu Codes that state that some form of head covering should be worn at all times. It is the croffin that has made the removal of hats (not a handshake) the universal sign of friendship in the jungles.

Croffin have no eyes and rely upon Trasense exclusively. For this reason they are easily caught by thin nets that provide little or no "isho shadow."

Life in the Canopy

High overhead in the gurst forests of the Trinnu and the Dhar Kesh Marsh, kord (1) nests can be found with featherless chicks and adults using flows of isho for visual mating and communication displays. Bald croffin (2) may share space in the foliage to rear their young, but can be found most often scouting for other creatures' abandoned kills in the layers of growth below.

DARRIT

A native hive creature filling the niche of ants and termites on Earth. Swarms of female warriors and neuter workers build and maintain large nests and protect the colony when migrating to new feeding grounds, which happens about once every four years. Darrit are eight-limbed creatures with four hind legs used for locomotion and four smaller fore limbs that double as extra legs, or grasping and tearing limbs. The mandibles of the darrit are almost unnoticeable on the king or worker, but the warriors possess powerful crushing and puncturing mandibles usually about one half the length of the body.

Trinnu darrit may reach six inches from tail to extended mandibles, but the common Sobay darrit warrior seldom exceeds one and one half inches. Workers of all species range from one half to one inch long. Kings range from ten to eighteen inches long with 90% of the length being the broad, distended egg-laden abdomen.

Colonies of darrit do not burrow, but form large open hives in the exposed roots or low brush limbs of various Joruni plants. Large colonies have been discovered in the abandoned burrows of larger creatures (the fate of the original tenants has yet to be determined).

Darrit society is based on the king, a single male to whom eggs are fed by the workers. The eggs travel through a separate tract which delivers them to the male's large, distended abdomen. The eggs are held there until chemical signals from the other darrit cause the king to fertilize and incubate the eggs. Hatching occurs approximately one season after incubation. All the eggs hatch around the same time; the emerging larvae burst through the king's egg sac, killing him. At least one of the emerging larvae is male. Several are female, and the rest are neuter. When the king dies, the hive moves to a new area and builds a new nest. Workers carry the young larvae. The king is unable to protect itself or even move.

While the darrit is primarily vegetarian, workers and warriors can be fierce defenders and will include an unlucky intruder in their diet. Swarms of darrit have been known to strip all the meat from a full grown dharmee in less than half an hour.

DHARMEE AND DHARMAC

Dharmee and their aquatic cousins the dharmacs are sleek, muscular lizards common to most of the temperate regions of Jorune. They are the greatest pest throughout the Sobayid. They range from small specimens barely two feet from the nose to the tip of the tail, to dangerous monsters more than twelve feet long. Dharmee rise up on their hind legs to fight, protecting the weak spot at the base of their spine and making their teeth and claws more available as weapons. A moderate specimen is capable of breaking a normal person's leg or skull with one swipe of its tail, or severing a limb with a bite from powerful jaws. The "cleash's tarro" is a large dharmee with a sharp, hard, bone claw on the tip of its tail capable of inflicting the damage of a knife.

DO-ODREH

Snake-like do-odreh have adapted well to marsh life, slithering up the wide trunks of gurst to feed on granthix and kord in the leafy canopy. Large objects attract male do-odreh, who may drop from the canopy to attack.

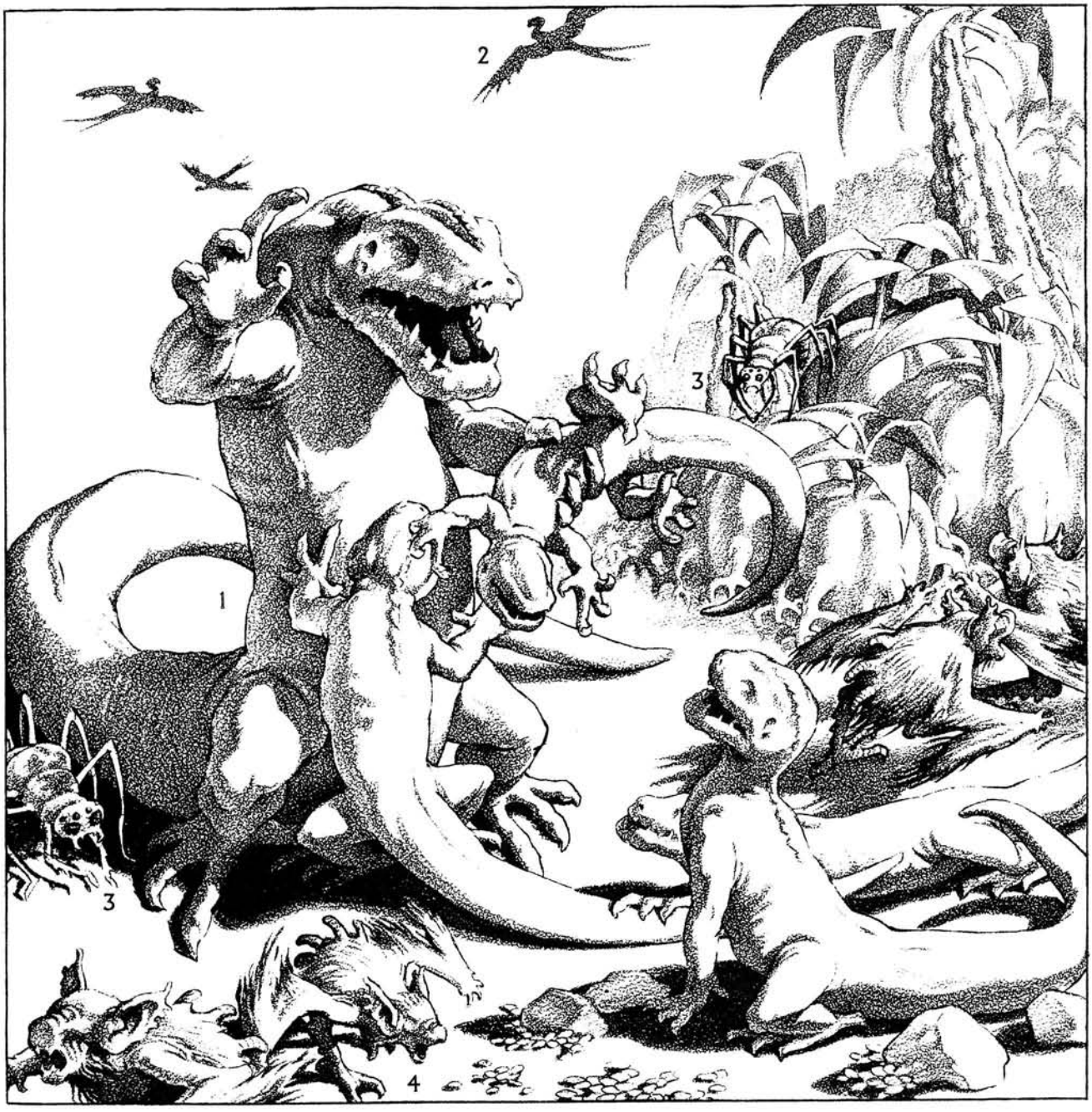
DURADON

A large, eyeless flying animal. Distantly related to the talmaron, the duradon has long been thought to be untrainable. Beasters of Miedrinth, however, have discovered a means of lowering the animal's fierceness and are experimenting with its use in long flights with passengers.

FAK

A distant relative of the giggit, the lamorri used fak as a food animal. Fak are two-inch long beetle-like creatures that like to spend their days nibbling the roots of trees and vines, pausing to drain the thick, nutritious sap that oozes from the incisions they make. A single fak can destroy a square meter of vegetation in one day and infestations are devastating among the farmers of the Sobayid. Fak infestations are handled by offering 10-yule bounties for each one caught, encouraging "punchers" to drive needle-thin spikes into the ground around the roots of the plants. Young thivin have become very adept at hunting fak with the help of a very long needle and a pocket tarro. Pocket tarro treat fak like Oriem cream candies, but a handler with good reflexes can bring back two or three dozen fak in

Dharmee at War



While they are members of the same basic animal family, different size dharmee will fiercely defend territory from their own kind. Here a large dharmee (1) works to drive three smaller dharmee from its feeding grounds. Circling kord (2) will dine on the losers. Saka (3) have been observed scavenging the remains of such fights. Sobay beagre (4) will move to safer ground until the victor moves on, then lay claim to the remains of any carcass the confrontation may produce.

one day while allowing the tarro several to munch on during the day. Scarmis are also adept at hunting fak, apparently using chemicals secreted by the fak to identify the prey while it is still several inches under the ground.

A male fak will attach himself to the underside of the female and atrophy, becoming a parasite to his mate and draining food from her digestive system. Eggs are carried in a thick green jelly under the heavy wings covering the female's back. The larvae hatch after two Joruni months of incubation. Fak eggs are a delicacy to cleash and the more reckless adventurer may carry a crock-full when venturing into the jungle – risking serious retribution if the cleash treats are discovered by people with strong anti-cleash or pro-agricultural affinities.

GRANTHIX

Short-legged, bulbous locust-like predatory beetles found in the Trinnu Jungles. Eggs are laid in mid-eris in cool spots beneath stones or leaves. After hatching in the heat of mullin larvae seek the warm, soft loam under rotting logs or large rocks.

GLOW MOSS

Common throughout Jorune, glow moss thrives in moist areas, including the farmlands of the Sobayid and the Dhar Kesh Marsh. At night waterholes may be found by the faint glow of this dull green moss. When pulled, glowmoss provides a feeble light that will continue for up to six hours after it is uprooted, making it helpful in exploring caves or dark places.

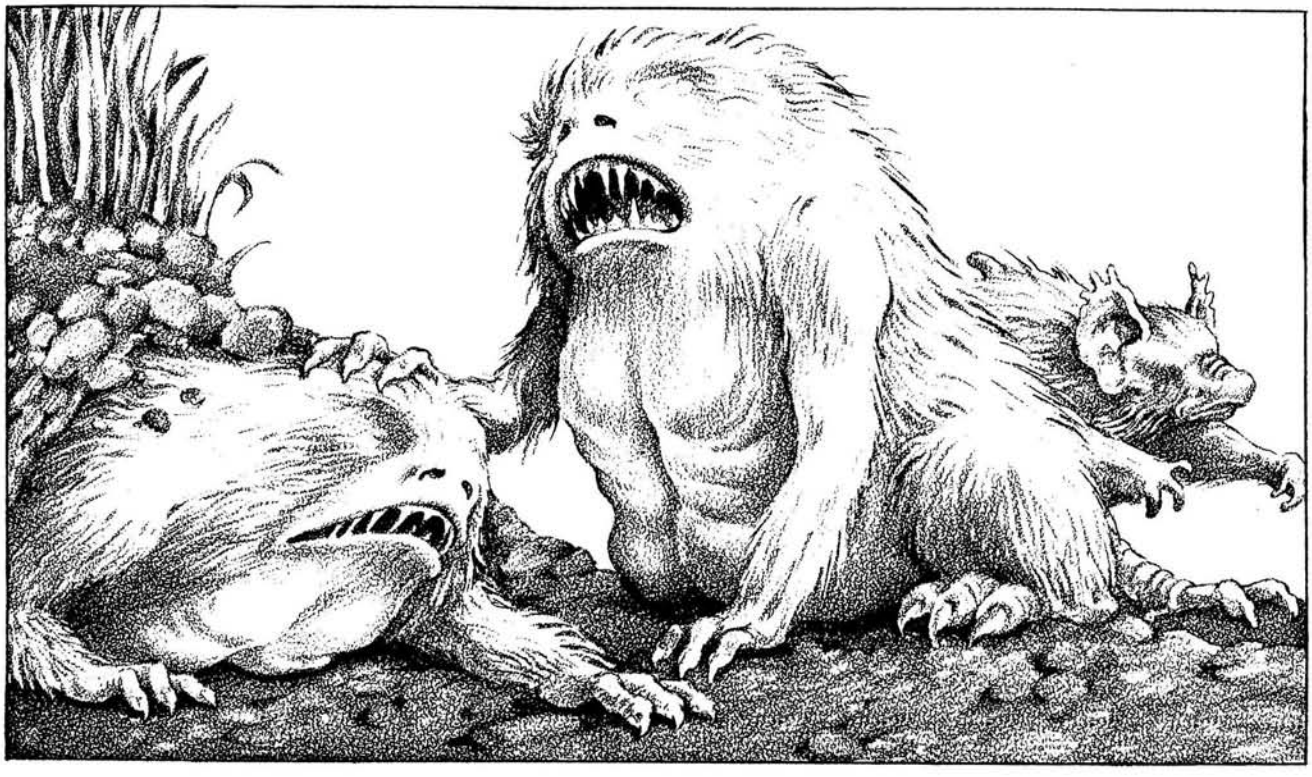
GURST

Swamp trees that climb to thirty or forty feet before branching out into broad canopies of wide, scalloped leaves that nearly block all sunlight from reaching the surface of the fetid waters.

HARN

Harn from the Doben-al will occasionally burrow east and trap unsuspecting travellers in the western reaches of the bled near Laindis or Taysis. Harn tunnels run just below the surface and are formed by a mucus crust secreted by the burrowing harn. The unwary traveller steps on the thin ground over a tunnel and the ground gives way, dumping the victim into the tunnel. While the harn may be miles away, it will detect the sudden change in the air of the burrow and will begin moving toward the breach to repair the damage – and possibly to dine on the intruder.

A pair of harn emerge from their burrow, which may run for miles and extend far beyond the horizon.



Once a harn tunnel has been detected it is customary for a unit from the military garrison in Sobay to track the harn through its tunnel and eliminate the threat.

JEESA

The stillwater jeesa, common in the Dhar Kesh Marsh, ventures out to feed from little islands the creature has created for itself by dredging mud from the marsh bottoms and forming it into a little pile. Use gloves when picking up up a stillwater jeesa, as it secretes a sticky brown mucus (which is a favored intoxicant of trarch).

KABICAN

These small furry rodent-like creatures feed and nest in the natural shelters created by the open roots of the gurst trees. They are avoided by creatures with an advanced sense of smell, as the oil secreted to keep their coats waterproof creates a very distinct and unpleasant odor. Some jers say that once the animals are properly skinned, the meat can be very tasty, if slightly sweet.

KESL MOLD

A corrosive mold whose spores spot the trunks of the gursts. It may deliver a Fire Touch level burn to the unwary traveller who touches a colony growth.

KLAVIC

A flying insect, possibly from the ramian homeworld. Klavic prefer cold, moist climates, but have been able to survive in the Kuggin Mountains and on the Essle plain in crith, early eris and late auss. These nasty little creatures lay their eggs in living flesh, preferring warm-blooded creatures like humans, muadra, boccord and woffen. The female will dive down, claw through the skin (requiring at least a superficial wound for success), and inject fertilized eggs beneath the skin on the following turn. Eggs will hatch in 2d3 days. While the eggs are incubating, the host will develop soreness and a rash in the area and suffer -1 Advantage. The eggs can be cut out with a knife before they hatch; while this will cause a minor wound needing treatment, the soreness, rash, and Advantage penalty will be gone. When the eggs hatch, the larvae will burrow to the skin surface and burst through, causing a minor wound that will become infected unless treated. Klavic larvae are voracious eaters which immediately seek out food upon emerging from a host.

Klavic are vicious hunters which exterminate virtually all other insect life in any area to which they are introduced. As a result of depleting their food stock, klavic are almost extinct in Voligire, but are now turning up in the Trinnus, Glounda, and Drail, as well as the mountains of Lundere. Recent sightings place klavic in Temauntro, Gauss, Anasan and Sillipus.

KORD

Kord are scavenging birds with a wingspan of three feet. They have a unique mating ritual that involves isho displays. While the visible displays are attractive, those who have Tra sense will be hypnotized by the wide spectrum of isho the kord weaves around itself to attract a mate. When not in heat, kord attack small dharmee and do-odreh, or pick at the remains of others creatures' meals.

LEVOTI

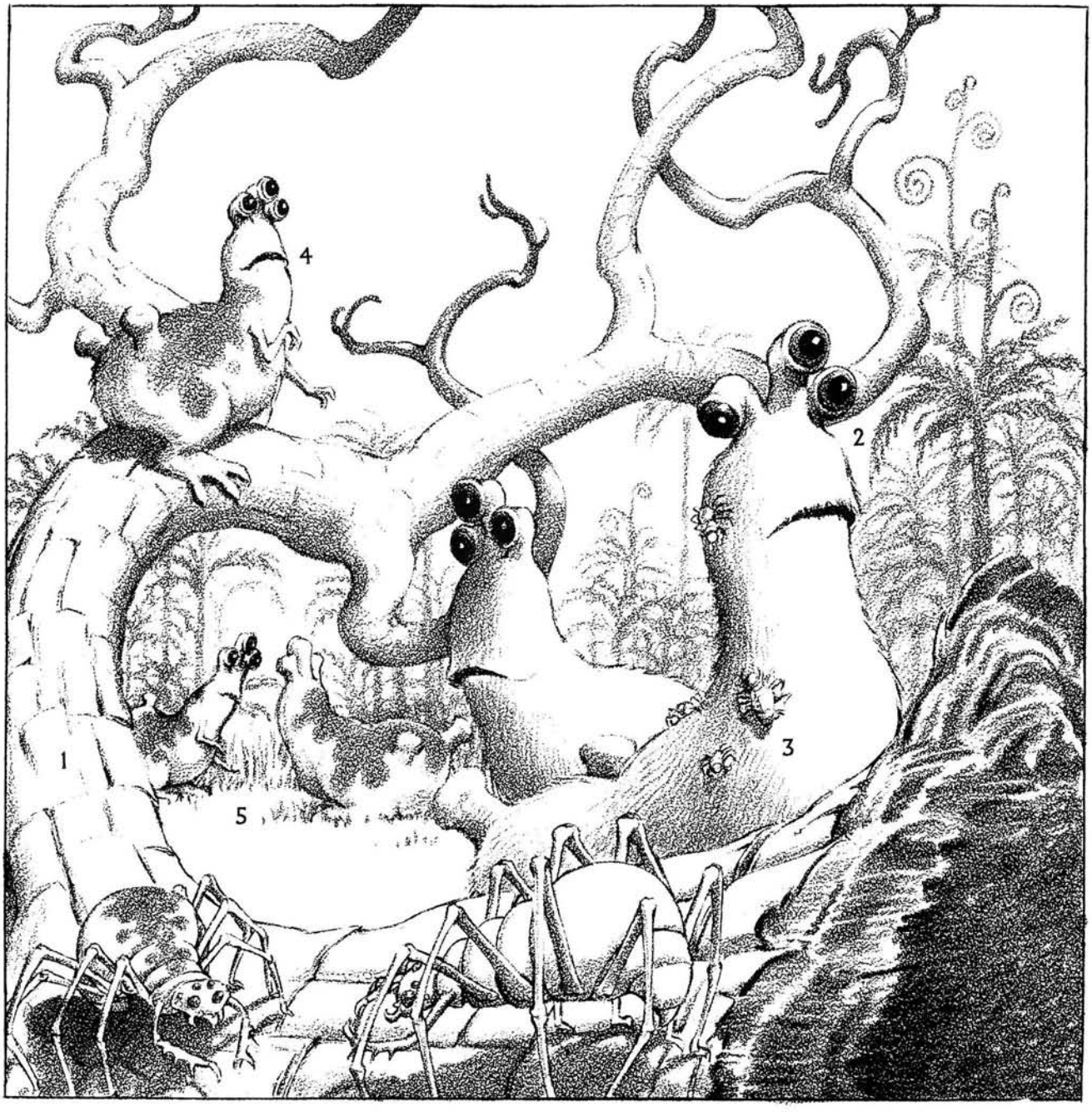
This fern is found in the jungles near glispeen trees. The sap of the glispeen provides something that the levoti cannot furnish on its own. It is an unremarkable plant save for the uses of its leaves when boiled to make a broth. This fluid can be used in the preparation of narobu seeds, or in the staining of sapple.

LOOSH

Loosh are spider-like creatures that have claimed many environments as their own. Loosh are not threatening, except that they prefer to lay their eggs in pibber fur or unkempt hair. When the eggs hatch, the tiny loosh simply crawl away. Loosh are often found in dwellings, caves, and the open roots of large trees. They feed on grasses.

Most loosh are tiny living balls with ten coordinated limbs that serve as legs or arms as needed. The abdomen of the loosh is a bulbous pouch filled with a dark, milky fluid used to digest its plant diet. Pibber find the fluid to be irresistible, especially after they have thisted; they can be seen in the wild drinking from the loosh's abdomen while the loosh deposits eggs in the pibber's fur. Crushed loosh make excellent pibber bait. The fluid is also prized as the prime ingredient of a fine, long lasting deep blue

A Home in a Fallen Sapple



In the twisting limbs of a fallen sapple (1), a variety of creatures may explore the tree as a source of food or shelter. The great Gransey pibber (2) is the largest of the pibber family and its fur is a favored haunt of small loosh (3). Larger loosh, like the maiden's hand and brown field loosh may also claim the log as a home for several generations. Rik's pibber (4) is an adept climber and will survive short falls without damage, while the common pibber (5) will prefer to forage along the forest floor.

ink favored by thriddle scribes. The ink is rather expensive and is used only for important documents.

The field loosh is a harmless creature with a dark brown body and slender black legs. It will make a nest in rafters, exposed roots of trees or in natural caverns. It is considered good luck in Miedrinth to have a field loosh living over your kitchen door, which has been proven to be more than folklore. Field loosh emit a subtle chemical that drives away darrit. The web and nest is made from a particularly coarse silk that makes excellent candle wicks.

Throughout the Dhar Kesh Marsh and in the East Trinnu Jungle Lands, varieties of dark loosh have been caught measuring three inches across. The maiden's hand loosh, a five inch species with dark blue markings resembling a five-fingered hand on the back of its orange pouch, has a venom that will paralyze its usual small victims, or make a full grown boccord violently ill within half an hour.

The albino or spirit loosh lives in a symbiotic relationship with surviving quidillium in fetid wild pools. The loosh farms the quidillium by dropping well chewed cellulose from plants into the water, which nourishes the bacteria, and then the loosh dines on the constantly replenished growth of plastic the quidillium creates. Albino loosh will defend their pond. Wars between neighboring ponds have been observed.

LYRAC

Lyrac are amphibious slugs that reach up to sixteen inches in length. They are nonpoisonous, but not advised as a food source. They can be found in most flowing water and are best located at night because they have luminous patches running in four to six parallel lines from the mouth to the tip of the tail. The light seems to be associated with isho, although they do not register as anything other than an undifferentiated blob of energy to isho users. Ramian use orange and yellow lyrac as lures when hunting daij, and most sailing powers use the green variety of the slug to provide lights for their fishing nets at night.

The blue lyrac of the northern East Trinnus has become prized as a light source for homes and restaurants. A single lyrac will thrive on a pad of glow moss and will provide a romantic light at a dinner for two, although attractive shades of Cushindell silk are used to hide the source of the light. The going rate of 15 yules for a single adult specimen has encouraged many inexperienced hunters to enter the jungles, only to find the price may be far higher.

NAROBU

A bulbous plant that throbs near the end of its life cycle. After two or three days of noticeable pulses, the narobu erupts with explosive force and scatters its seeds for a kilometer or more in all directions. The seeds are sharp, sticky and prone to imbed themselves in fur. Wind currents can send the airborne seeds many miles, which has made it advantageous for these plants to discharge during gale force winds. For this reason, those seeking to capture the precious seeds of the narobu will cover the plant with heavy tarps and blow air through tubes connected to its base in the hope of triggering an opening. The seeds cannot be extracted through ordinary means – they are held together by a thick gooey substance that dries almost instantly when exposed to air, leaving the seeds tightly clustered together by a material that quickly becomes stronger than the seeds themselves. However, in the moments before a narobu plant erupts, this internal sap changes form to become less sticky and gelatinous. Thus, if the plant is properly harvested, some of the seeds can be recovered. Note that even professional jers have trouble with this process, which generally takes several hours of coaxing.

Narobu are found in the some of the least hospitable parts of the Trinnus. They take root best in areas where water is readily available and where carnivores leave their fecal material. The odor of the narobu attracts many carnivores, but does not endanger the plant. Most animals of the jungle know to avoid it for its wretched taste. Iscin have not yet learned to extract the odiferous compounds of the narobu for use as a limilate, though much work is in progress.

Use of the pebble-sized seeds of the narobu requires great skill. The seeds must remain whole with their husk intact in order to extract the plant's unique qualities. They are soaked in a broth of levoti petals for two days and are then carefully husked. After several says of slow roasting, they are then crushed and turned into a gelatin to be used as an ointment for healing a wart-like skin condition common to thombos (usually found around the area of the tail) or to treat jer's scale, a skin condition that frequently afflicts jers. If human lore is to be believed, it can

serve as a powerful aphrodisiac. As an ointment, it is called "cleaj." As a marital motivator it is sold as "jermic."

PIBBER

The farming district of the Cavran plateau is home to the common pibber – the type usually found in marketplaces in Rhodu, Ardoth or Gauss. Other pibber types include the Gransey pibber, Rik's pibber and the githerin pibber.

The Gransey pibber is a large, dark brown species that blends in well with the undergrowth of the Trinnus. It has powerful legs and is capable of escaping from the smell or noise of jers – although several woffen jers swear the taste of freshly roasted pibber is worth the trouble of setting snares and losing a day's travel.

Rik's pibber is a tree-climbing animal that thists at the slightest disturbance. Adults have been known to charge animals many times their own size while protecting a warren with pibber pups.

The githerin pibber is an intelligent little scavenger that will find its way into food stores in most caravans. When threatened, it will give a scream that usually means a pibber is about to thist, but it then simply uses the distraction to get away – usually with a choice bit of trail food. If pressed for a fight, however, even the little githerin pibber will give a good account of itself by thisting. Githerin pibber have also been known to be attracted to bright, shiny objects, which they collect in neat little hoards in their warrens.

SAKA

Sakas are Joruni spiders related to (but larger than) loosh. A large saka may measure a hands-width across with segmented legs up to fourteen inches long. Brown sakas make their homes in arid places and are adept hunters with a leg span of eleven inches. They are able to attack a hive of darrit and make off with the protein rich king, or capture a small bird, a baby beagre or a pibber pup. They are solitary creatures, but they gather in the ancient dead river bottom in the desert west of Laindis once every three years. Saka Night in Laindis is a night to stay indoors, as sakas will bite anything that moves while in a mating frenzy. Outdoor Iscin who can accurately predict the night in advance are honored with free food and drink in the shenters and incleps of Laindis.

Yellow sakas feed on ahji. Ships transporting ahji must be careful not to allow any sakas on board if they want to reach their destination with a full load. Even the most careful inspection, however, is often not enough to spot all of the eggs. Undetected eggs will hatch during the journey, and the young that emerge are ready for their first meal. Crewmen must routinely check the hold for sakas, because they will grow at an alarming rate when provided with plenty of fruit. A voyage of a few weeks can arrive at port with more sakas than ahji. A full-grown yellow saka is not easy to kill: Its legs can reach 20" in height, and it does fight back.

Marine sakas are capable swimmers and will make their home in the rotting wood of a ship, scuttling out to catch tiny fish or loose kidikyle from the hull. These sakas are pale greenish white and hunt at night. At the height of mullin, marine sakas may leave their nests in favor of feasting on the rich blossoming fruits of the Trinnus. When the weather cools in auss, they will seek out a new ship or a tree in standing water to make a new home.

Ghost sakas are a translucent white species with spindly legs reaching up to two feet in length and soft, luminescent bodies six to seven inches across. These spectral creatures hunt small animals through shanthic and human ruins and avoid contact with people. Ghost sakas spin gossamer webs that block doorways to catch flying creatures, but also hunt by throwing sticky threads of their silk at intended victims. Family groups of four to six ghosts will hunt together and share the catch. It is not yet clear if explorers have anything to fear from this saka other than its frightening appearance.

SAPPLE

A tall tree covered with huge sheaths of bark that have been used for writing by humans and shantha alike for thousands of years. The oil content of the bark also makes it ideal for making a natural torch. The sapple has no branches near its base, and the inside of the bark provides an almost perfectly smooth surface for writing. Several thin sheets of the outer bark can be peeled away to provide blank slates for writing before encountering the pale living wood. A sapple can provide paper-quality bark repeatedly at a rate of about two useable pieces per week. They are kept in the formal gardens of many estates and retreats for decorative and ceremonial purposes.

A Sapple Wish

In the villages of the southern Sobayid, it is said that a wish written on a fresh piece of sapple bark under the light of Tra will come true within one revolution of Du.

SHEEJA

One of the most beautiful of the jungle flowers, the sheeja enhances its blossoms with trickles of isho through the veins of the plant. At maturity a sheeja glows softly in the color corresponding to the strongest ambient isho for the area in which the plant is located. Jungle travellers have learned to watch the shift in sheeja colors to gauge changes in the isho weather.

In recent years caji have discovered that a dried limilate of the mature blossoms can be used to increase temporarily isho available to a dyshic for weaving complex or powerful dyshas. Continued use of dried sheeja may result in isho burnout, which is a complete crippling of the character's ability to weave isho in any form.

STIG

These blue blood-sucking flying insects are distressingly common in the desert. They travel in swarms related to a single queen with several attendant drones, feeding on nectar, pollen and the blood of small creatures. Stigs and kord may have caused the Sobay beagre to evolve into a hunter, because they are constantly efficient scavengers capable of quickly locating and stripping fresh carcasses across the hot stretches of the Sobayid. Stigs are efficient scavengers but they prefer the hot fluids of sun-warmed flowers or living creatures.

TALMARON

Talmaron are winged mounts, related to the duradon, commonly used as personal transport in many nations of Jorune. These eyeless beasts rely upon Tra sense for navigating through their surroundings. Talmaron balk at long journeys over the deserts of the Sobay basin and the Doben-al, and will refuse to enter certain parts of the Doben-al under any circumstances.

Riders have learned to trust the talmaron's sense of danger. If the great beasts will not fly at all, you can be sure than an isho storm is approaching.

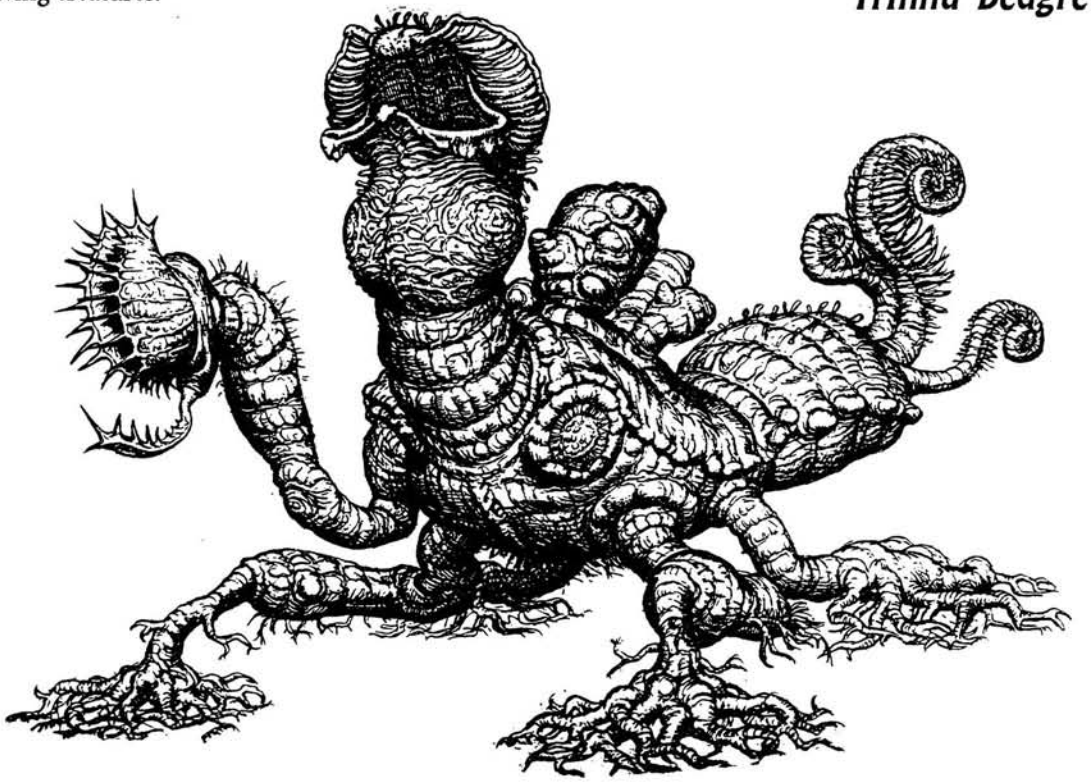
TRINNU BEAGRE TRAP

The Trinnu beagre trap is a roving plant of unknown origin that attracks beagre with the rotting smells emanating from its multiple mouths. Specimens have been known to wander through the Dhar Kesh Marsh and emerge as far north as Coise. A single beagre can satisfy a trap for up to six weeks. During this time the trap will adhere to the root of a gurst and become dormant as it absorbs its captured meal. While digesting, the trap may become prey to other marsh scavengers. It is particularly vulnerable to stigs and kesl mold.

The Secret of the Beagre Trap

The Trinnu beagre trap was brought to Jorune by the lamorri, who also brought the thriddle, ramian, cleash and other life forms. An ambulatory plant, the 'trap was a food source for the lamorri. Once transplanted to Jorune, the plant successfully adapted to the wilds and found beagre to be a nutritious and easy prey.

Trinnu Beagre Trap



Bio–tec of the Sobayid

In addition to the actual Earth colony sites, the colonists sponsored large numbers of field expeditions to observe and catalog the flora, fauna and shanthic archeological treasures of the new world. Many of these teams used a bio-tec engineer to modify incupods to create recos and genons of use in the wild. During the first hundred years after the Human-Shanthic War, several field teams of colonies survived in diverse parts of Jorune. Their descendants either died away or became tribal people who would later found the nations of Jorune, but their true legacy is the varieties of bio-tec that have survived in the wilds with attendant populations of busks, the small beetle-like bio-tec that place corks in the melon-shaped incupods to generate new recos.

Reco A and Reco B

These uniquely independant recos are popular with travellers. They can carry loads on their broad backs, can manipulate small objects with tiny, front-facing limbs, and have large eyes.
The primary difference between them is that Reco A is very independent and can range well ahead of its master, while Reco B is slightly smaller and has been programmed to stay close by its master.

Modified versions of the bursler reco, or water reco, were extremely valuable to research teams exploring the arid Sobay basin. A bursler was developed with specialized traits for survival in the dead river valley. After the start of the war between the Earth colonies and the shantha, most colonists abandoned their modified recos to return to their home bases. Unexpectedly, many of the engineered forms survived and over time these recos have become established in the wilds of the plains, the marshes and the jungles. The robust bursler has mutated for life in the wastelands and can be spotted by the keen-eyed traveller. Some of these water-bearing genons, however, carry loads of water that may be hundreds of years old and are not advised for drinking.

Incupod patches can be found near water sources in the hardest part of the desert, or hidden away from travel lanes in forests and jungles. A rare reco to hatch from these wild pods is a mutated rethis, which may have limbs of unequal size and large teeth capable of biting the unwary traveller. Rethis are genetically programmed to gently uproot incupods and replant them in a more desirable area. They usually live for just a few days after emerging from an incupod. An incupod patch may be moved by a rethis when the patch can no longer survive in its present location. The quality of the rethis have decreased and there have been confirmed cases where a rethis has abandoned its incupod patches and wandered off, leaving the patch to die.

Sometimes a Reco A or Reco B will become separated from the caravan or pilgrims for whom it was created, but they do not constitute a threat to the traveller, unless you consider having a new loyal semi-intelligent companion to be a threat. These recos seldom cork to create wild patches.

A small enough percentage of wild reco cork to permit the engineered life forms to sustain themselves, but over the years some of the original genetic instructions may have faded and altered the way the reco functions. The dablos reco was originally engineered to give a good workout to its owner, but over the years it has turned into a lethal opponent with no purpose other than winning a test of strength.

Corking

Either spontaneously or through application of a special compound, a reco will begin making small nodules of genetic instructions which will be placed in the receiving node of an incupod to create additional recos of the same type. A reco that creates corks will be very short lived.

Corks are usually placed in the incupod by another bio-tec creature, the tiny, beetle-like busk. The busk's sole purpose is to place corks in incupods to create recos. When no cork is available busks have been observed tending dormant incupod patches.

reco milkshake maker

Wild Incupod Patches

Wild patches of incupods (1) may produce a number of bio-tec creatures. The Reco A (2) or Reco B (3) are usually created in larger cities and have become separted from a traveller. Common recos, like the volunteer (4) and crystal digger (5), are often found near wild patches, and the wild bursler (6) can save the life of a thirsty traveller. A rethis (7) may be created if an incupod patch is endangered. The pouch of the rethis is used to transport incupod seeds along with busks (8). Busks are the engineered attendants to the incupod patch, harvesting and placing corks (9) to activate an incupod to create a reco.

The Cashiln Tunnel

Beneath a few of the small farms in the slopes of the Cavran plateau are very ancient passages. Most of the people who know anything about the tunnels avoid them, citing relatives who have seen shantha in the tunnels. Your players may overhear a few of the teenagers talk about going to "the green place" or "the island place", or someone may may show up to dinner with a light dusting of snow on her shoulders and fingers bordering on frostbite.

Why are the tunnels remote?

Tunnel segments near populated areas have usually been a) discovered and b) damaged, leaving an isolated section of tunnel, like the one found at Inster Dharlerrin.

If the players treat the children well and show respect (threats will not work and a mere bribe is usually insufficient), the children might take your travellers into the tunnels. It would be best to do this in the middle of the day or the dead of night for the full game effect – avoid going into the tunnels in morning or early evening so that the lighting differences between the starting point and where the player characters go will be more striking.

The youngsters will swear the player characters to silence (if there is more than one they may argue about allowing your players to know anything at all; if there are three or more one will refuse to go because her sister saw a woffen ghost "there"). Eventually they will lead you away from the house to a very isolated part of their local world. There will be a small opening in the rocks, hidden by shadows; the player will need to roll on Color to enter. On a *successful* roll he will become fearful and queasy facing this dark, threatening orifice – *the higher the character's Color, the more difficult it will be for him to enter!* But if a character keeps trying, eventually he will be allowed to go into the opening – even if you have to resort to him being dragged in by other characters, although it might be better to allow a high-Color character to roll against Learn to overcome his fear.

Is there only one Cashiln Tunnel?

Originally there was one, large cashiln tunnel. Failure of the warps has divided the tunnel into many smaller segments ranging from single chambers without active warps (though warps could still be opened at the ends) to segments dozens of doorways long.

Once in the entrance your team will go down a dark (but not completely lightless) twisting passage with long, shallow stairs. At the bottom characters will find a long, high room with a smooth, stonework floor that follows gentle ups and downs, winding out of sight forty feet in either direction. The walls are made of ancient dark stones worked with crystal designs. Overhead they will find a vaulted ceiling. The temperature of the tunnel will be cool, but not uncomfortably cold.

If they go in either direction they will follow a winding tunnel. In some areas there are stairways leading out. They will only find 3d6 of these chambers; in each direction they will find a wall where the tunnel ends abruptly – a solid wall of stone with no signs of an avalanche or a cave-in.

Players who try to leave the tunnel at one of these stairways are free to do so, but will notice a distinct difference as they approach each doorway: a smell, a change of temperature, or a light that is different from the kind of light the team had when they went into the tunnel.

If they leave they will discover that they are in an uninhabited landscape *somewhere else on Jorune!*

The children know of two connections within the Sobayid, perhaps walking distance from a major center like Joble or Cavris (sholari's choice). A third will be "the green place", which the players might identify as somewhere in the Trinnu Jungle Lands (but which one? – again, sholari's choice). Another door will open onto a field of perpetual snow and ice (Gilthaw?). Another will open at a sea shore (islands off Lundere? Delsha?). Others will open in a hardwood forest, a desert very different from the Sobayid desert (virtually *no* life), a rugged mountain pass, or near the edge of an unstable skyrealm.

The children use the tunnels to go places, but as they grow older they become more afraid of the tunnels and avoid them, warning their children away. Every generation defies its parents, and grows to duplicate the dread and warnings to keep people from entering them.

THE SECRET OF THE TUNNEL

Before the Human-Shanthic War, in the reconstruction period between the expulsion of the lamorri and the arrival of the Earth colonists, the Ca-Gobey built these tunnels for walking – "cashiln" is the shanthic word for walking.

Large designs of sculpted Tra crystals create stable warps at either end of these subterannean rooms. They are just long rooms with warps at either end. They are artfully engineered to provide passage between three locations: the site of the entry at the center of the room, and the warp gate at either end of the tunnel. The whole of the tunnel is an elegant construct of sculpted crystals creating stable warps. By constructing another tunnel at the warp gate's companion spot, it appears to be another tunnel segment, when – in truth – the walker has gone from one location on Jorune to a distant spot.

Once hundreds of these chambers were constructed on Jorune. Sculpted crystals in the entrances create an inversion of Calm Animal dysha that causes non-shanthic life forms to dread the entrance of the tunnel, keeping it free of pests. As a result adults have a more difficult time approaching the entrances than do children, who have naturally lower Color characteristics. As these children grow older and their Color begins to build, they begin to dread the tunnels and avoid them, slightly embarrassed they had done such dangerous things and warning their children against them (usually).

Over the past 3,400 years dozens of the warps have failed, leaving a sudden end to the tunnels with no sign of cave-in. Note: In some locations there is a simple entry with a tunnel chamber where the protective isho at the entrance has failed. In this case the cave will not be frightful at all, but something may have moved into the tunnel – a dharmee, a pack of beagre, a Borkelby tarro – requiring a confrontation with any person that enters the tunnel segment.

Tunnel Housekeeping

Within the tunnel, characters may enocunter floating globs of red isho. These are harmless evids designed to clean the isho of the tunnels. The evids are immune to physical attacks. If a player touches one she will recieve the effect of a Stiff dysha. If attacked by dyshas, the evid will form bumps on its surface and on a roll of 8 or less on 1d20 will fire bolts of Desti (Lightning Blast, Stiff, Spinner and Lightning Strike) to protect itself. If the players disengage, the evid will drift away and will not be encountered again – unless a character threatens the crystals forming the warp at the end of the tunnel segments, at which point the evid will emerge from within the sculpted crystal and attack with 90 points of isho.

Sobayid Story Ideas

IF YOU ARE A PLAYER, DO NOT READ THIS SECTION.

SHANDANE'S RANSOM

One of the most popular annual entertainments around Burdoth is the celebration of Shandane's rescue of Ardoth in 3007 PC. Local pageants are staged by klade school children, and touring companies mount public performances of varying qualities. Almost none of the pageants go beyond Shandane's rout of the ramian from Ardoth's wall, which would then show Shandane as a conqueror and despot, who ruled Ardoth until a rebellion drove him back to Heridoth where he is believed to have died of bochigon dung disease.

There are many folk tales about Shandane, including the story of his precaution of preparing a proper ransom should he be taken captive by the ramian. The ransom was raised by involuntary contributions of Heridothian nobles and the unfortunate people who lived along Shandane's route to Ardoth. The treasure is said to consist of money, crystals, jewels, gold, shanthic artifacts and – depending on whom you talk to – Earth-tec.

Your adventurers are in Coise and, in the market for their own reasons, will be asked to evaluate some old metal coins in the care of a thivin merchant who represents the real owner. If your players want to follow the trail it will lead to a woffen merchant who makes a regular two-year journey from Rhodu (in Anasan), through the Trinnu Jungles, to Ardoth and back. This is a very respected caravaneer – her goods range from rare foodstuffs to fine cloth and fine art.

The woffen merchant has sent her regular caravan on to Rhodu while she waits in Coise to see if a deal for the coins can be made for one of her clients. There are other goodies as well: some old knives, a crown, some carved stones and a very nice selection of old-style jewelry.

Since her regular caravan is gone, the merchant needs a few guards and bearers to transport the "goods" and the players may be offered some short-term, well-paying employment. The intent is to leave the next morning for her client's home in Kahwey. It would be a good idea for the adventurers to take a room in the illidge where the woffen is staying. Really good Spot rolls will reveal several local toughs watching the merchant, and a great success will show two of the toughs talking to a very well dressed Ardothian human.

During the night the merchant is attacked and manages to get the name "Altoh" out before losing consciousness.

TO MAKE A LONG STORY SHORT...

The players have a name (Altoh) and a village (Kahwey). If they follow up they will find an old fisherman who lives in Kahwey named Per Altoh. He is gone two to three days at a time, but when in port he lives with his second wife, Seri, in a village near the north side of town. No amount of questioning, threats, bribery or promises will get Per to reveal the secret of the treasure, because he doesn't know.

Seri, however, has a small flock of merbian she keeps behind their home. One escaped a while back and she found it in a small cavern at the spot of a recent landslide. In the cavern were chests. She re-collapsed the wall of the cave and concealed the treasure again. Since then Seri has been doling

out little trinkets to travelling merchants – particularly female merchants – because she wants to get enough money to leave Per for a new life in Miedrinth or Ardoth. Per is very protective and has many friends with long fishing hooks and swords if the players try to strongarm Seri in any way, but Seri might make a deal to share the treasure.

Unfortunately, Seri's "samples" of ancient coins and jewelry have attracted the attention of a very vain and greedy drenn who wants it all for himself – what a shock! The drenn has hired a number of local toughs to get the treasure from Seri and the players may be called upon to defend Per and Seri before any deals can be made for the treasure.

If anything happens to Seri, no one will be able to find the treasure. If the players get the treasure, they are then the target for the evil drenn, his thugs and anyone else who likes to take wealth from other people.

THE SAWOTTI'S WEALTH

In Miedrinth an old, friendly, almost comical woffen sawotti awthew is a colorful local character. Delnis will wander into (and out of) a number of local shenters and will show up at the shenter or illidge your characters choose. He is friendly, talkative and even his tattered ears and the yellow blotches of eckgrix root punishment don't matter after a few minutes. For such a downtrodden old reprobate Delnis seems to have an unusual amount of money to buy drinks for his newfound "friends" and to pay off a tab that has been on the books for several months.

At a quiet moment, Delnis may offer to sell the players a very nice chunk of crystal for less than a quarter of its current value. When he produces the crystal, a man and woman (probably human) lunge forward and try to drag Delnis from the room, claiming that he has stolen the crystal from them. A local yord or the shast may break up the fight, and when the two cannot produce proof of ownership (or even their own identities) the crystal is returned to Delnis and all three are thrown out of the establishment.

If your players follow, the fight begins again outside, with the couple beating the old awthew and Delnis screaming for help.

TO MAKE A LONG STORY SHORT ...

The man and woman are brother and sister (Ton and Lissa Horoot) and Delnis has found their farm through the cashiln tunnel. The Horoot family has been recharging crystals for generations by burying clear crystal under a natural crystal field on their land. They funnel the recharged crystals into the black market through the tunnels. The family has been making a significant living with their recharged crystals for generations and Delnis is about to ruin their operation by selling all of the crystals in Miedrinth – or by letting other people know the crystal recharging operation exists.

If Delnis is helped, he will lead the characters to the cashiln tunnel segment he found in the first few miles of the trail into the Trinnus from Baysis. Delnis can lead them to the doorway leading to the Horoot farm, but without Delnis to lead the way the characters will emerge in a different random location on Jorune. (Each door will always lead to the same place.)

The Horoots would rather destroy a section of the tunnel than lose their whole operation and can collapse a warp by cracking a large white crystal (they have hundreds, remember), reducing the tunnel to the dead-end wall of the room where the archway warp has been collapsed. If your players are on the wrong side of the collapsed warp, they may have a whole new adventure in front of them.

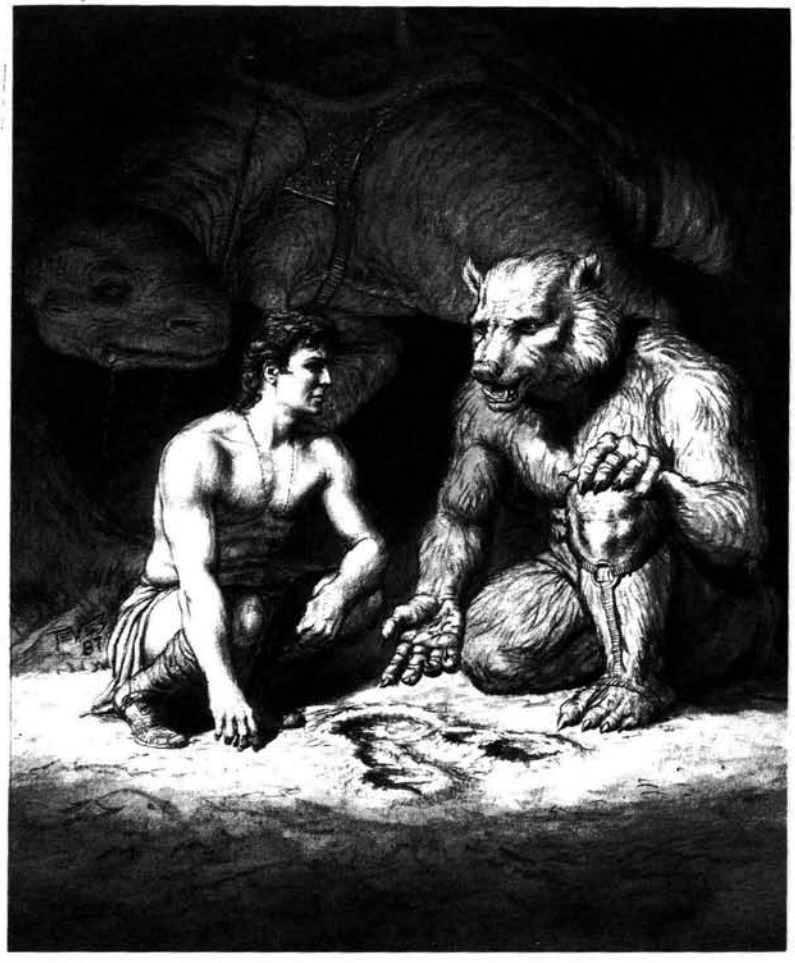
QUICK STORY IDEAS

The thriddle at Ko Peh are hiring jers and willing strong backs to go into the Trinnus to bring back certain plants and sapple bark, which the thriddle use to develop a high quality paper.

Jers are emerging from the Trinnus with a new disease: a dark rot that requires the victim to shave all body hair and keep it off, leading to very unhappy woffen and bronth, and possibly a cygra or two. Perhaps they became infected crawling through undergrowth to loot the nest of a githerin pibber.

Beasters have found a desert plant that makes duradon trainable and have begun training boccord and bronth to make test flights with the beasts into the Doben-al from Zadri's Keep on the Sobayid/Doben-al border. Although the tests are successful, Ros Crendorian boccord are sabotaging the tests. They intend to make others fearful of riding duradon and then use the great beasts as a secret weapon for Obiss.

There is a fight between three groups of thriddle over the copying of a book for the Burdothian military. The book is a book of codes used by ramian and the cleash. One group of the thriddle do not want the book translated at all because the information might be used against Tan-Iricid at some future date. A second group want to be sure an extra copy is made for use by the Mountain Crown. The third group wants the first two to mind their own business and bug off.



A salibe – a salu who has lost her aquatic abilities – is wandering the area between Coise and Baysis to find other salibe to create a new klade. The salibe's knowledge of the sea and the marshes would be a valuable asset – or a major annoyance to some people living in the Dhar Kesh Marsh, who don't like outsiders interfering in their affairs.

CREATURE CHART

Additional creatures in this sourcebook were included on pages 49-50 of "The Sholari's Companion" in *The Sholari Pack*

A = Apathetic B = oBnoxious C = Carnivore D = Dangerous E = Enervor H = Herbivore M = Manic O = Omnivore

	TYPE	REACTION	ARMOR	ADV.	ATTACK	DAMAGE	SPEED	ATTACK RANK	DEFENSE RANK	DEFENSE SIZE	TO HIT	ISHO	CON	SPECIAL
Ard	O	D	–	-4	entangle*	kick-3	2d6+5	11	6	+2	body +3	2d6	3d6+3	Only attacks if disturbed
Croffin	O	B	–	+3	bite claws	bite -2 knife -3	2d6+5	8	6	-3	body -5 wings/legs -4	3d6	2d6+5	Can distract with isho display from wings
Darrit														
king	H	A	–	–	–	–	–	–	–	-5	body -6	1d3-1**	1d3	Warriors will defend
warrior	H	M	carapace	-4	bite claw	bite-2 knife -2	1d6+5	9	6	-3	body -4	1d3-2**	1d3+2	Will attack in waves of 1d6
worker	H	A	–	-5	bite	bite -4	1d6+3	8	7	-4	body -6	1d3-2**	1d3+1	
Fak	H	B	–	-6	bite	bite-2	1d6	7	6	-4	body -2	1d3-2**	1d6	Only attacks if disturbed
Granthix	C	B	–	-2	bite	bite -3	3d6+3	11	5	-6	body -7	1d3-2**	1d3	Swarms of 1d6+4
Jeesa	H	A	–	-2	acid foam	heat -1	2d6+3	5	8	-4	body -1	–	2d6	
Kabican	H	A	–	-3	bite	bite -3	3d6	5	8	-5	body -2	–	1d6+5	Clans of 2d6
Klavic	C	D	–	+3	bite	bite -2	4d6-2	12	16	-5	body -3	–	1d3+1	Swarms of 3d3
Kord	C	A	–	-2	bite claw	bite-1 knife	2d6+2	12	8	-2	body -1 wings +3	2d6+5	3d6	Scavenger
Loosh														
albino /spirit	O	A	carapace	-6	bite	heat-2	3d6	7	4	-7	body -5	1d3	1d3+2	Loosh venom will give a burn wound level injury. Loosh will not attack unless disturbed.
common	O	A	carapace	-5	bite	heat-2	2d6+4	6	4	-6	body -5	1d3	1d3	
dark	O	A	carapace	-5	bite	heat -1	2d6+5	8	5	-4	body -3	1d3	1d3+2	
field loosh	O	A	carapace	-3	bite	heat	2d4	7	7	-3	body -2	1d3	1d3+1	
maiden's hand	O	A	carapace	-4	bite	heat -2	2d6+2	7	4	-4	body -3	1d3	1d6	
Lyrac	H	A		-9	goo	-	1d3+2	3	3	-1	–	2d6		
Pibber														
Githerin	H	A	–	-5	claw	knife -6	2d6+1	5	5	-3	body-5	2d6	1d6+4	Packs of 2d6. When thisting, secrete a mucus which hardens to a thin carapace, and reveal hidden claws and attack. They also hiss and howl.
	(If thisting:	M	carapace	-2	2 claws	knife -2		9	12)					
Gransey	H	A	–	–	claw	knife -2	2d6+6	7	7	-3	body-1	2d6	1d6+4	
	(If thisting:	M	carapace	+6	2 claws	knife +2		14	14)					
Rik's	H	A	–	-4	claw	knife -3	2d6+4	7	7	-3	body -3	2d6	1d6+4	
	(If thisting:	M	carapace	+1	2 claws	knife		12	13)					
Saka														
Brown	C	B	–	-3	bite	bite-3	1d6+4	9	12	-3	body -2	1d6	1d6+1	In the tri-annual mating frenzy, brown sakas become Dangerous and will attack in swarms of 2d6. Blood-sucking
Ghost	C	A	–	-2	bite	bite -1	2d6	11	12	-3	body -3	1d6+4	1d6+3	
Marine	C	B	–	-1	bite	bite -2	1d6+6	10	11	-2	body -1	1d6+2	1d6+2	
Yellow	C	B	–	-3	bite	bite -1	1d6+5	12	10	-2	body -2	1d6+2	2d6+1	
Stig	C	B	carapace	-5	bite	bite-3	3d6+2	12	7	-5	body -4	-	1d3	
Trinnu														
Beagre Trap	C	A	-	-8	-	-	2d3	2	2	+3	+3	-	1d6+8	Traps and digests beagre

*Roll against Strength to breathe on successful attack. Failure means no air; if failure occurs on six consecutive rounds, defender falls unconscious. Roll against Con to regain consciousness; failure for four rounds means victim has died.

**Some creatures are incapable of holding large quantities of isho. If the result is below zero, the creature loses isho as quickly as it comes into its body.

BIO-TEC CHART

A = Apathetic B = oBnoxious C = Carnivore D = Dangerous E = Enervor H = Herbivore M = Manic O = Omnivore

POTENTIALLY DANGEROUS BIO-TEC

	TYPE	REACTION	ARMOR	ADV.	ATTACK	DAMAGE	SPEED	ATTACK RANK	DEFENSE RANK	DEFENSE SIZE	TO HIT	ISHO	CON	SPECIAL
dablos	**	B	–	-2	bite	bite -1	3d6+2	9	8	-1	body -1	–	3d6	Only attacks if defective
gapper	**	B	–	-2	entangle*	fist-1	3d6+2	10	8	–	body -1	–	3d6+1	Only attacks if defective
Reco A	O	A	–	+2	bite	bite	2d6+3	11	10	+2	body +1	–	2d6+3	Only attacks if defective
Reco B	O	A	–	+1	bite	bite-1	2d6+1	10	8	+1	–	–	2d6+2	Only attacks if defective
reco crystal digger	**	A	–	-8	bite	bite	2d6+4	6	4	-3	–	–	2d6	Only attacks if defective
reco digger	**	A	–	-6	bite	bite+2	3d6	8	7	-2	–	–	2d6+4	Only attacks if defective
reco volunteer	**	B	–	–	bite	bite	1d6+4	7	7	–	–	–	1d6+5	Only attacks if defective

OTHER BIO-TEC THAT MAY BE ENCOUNTERED IN THE REGION

bursler - wormlike reco capable of digging for water, filling its body and returning to the surface to deliver the liquid.
busk - small beetle-like creature that locates and places corks into incupods.
droffner - creature somewhat like a homing pigeon. If a material is rubbed into the folds of skin on its face, it will fly to the source of the smell when released.
genons
- flare - hand-held light-giving creature that, when squeezed, produces a blinding light for two minutes. It can do this once a day without harm. If squeezed repeatedly, it burns about ten minutes before dying.
- light - creature that gives off a steady light for several hours a day. It can be turned off by gently stroking it to relax it.
- pier - broad-backed genon that sets down two long legs into rivers and bays. Several create a stable pier that can last for years.

recos
- bridge - creature which grows vertically to a height of five yards and then tips over. The bridge is very solid and can support a thousand pounds of weight if both ends are supported. The reco dies a few days after transforming.
- milkshake maker - generates preprogrammed drink from within its body and dispenses it through the top of its head.
- rejuvenator - engulfs subject in antiseptic coating; enters body through mouth to heal internal injuries.
- water lung - permits air breathers to remain underwater for up to three hours.

rethis - moves incupod seeds, busks and corks to new locations when existing patch is threatened.
sladregs - cleans mold and other growths from Earth-tec power generators.
symer - Long, flat creature that lies dormant until thrown into water. It then activates, frantically seeks small fish, inflates with air and drags its catch to shore.

*Roll against Strength to breathe on successful attack. Failure means no air; if failure occurs on six consecutive rounds, defender falls unconscious. Roll against Con to regain consciousness; failure for four rounds means victim has died.

**Bio-tec must be supplied with cankle. After activation the reco normally will die without eating. Reco A and Reco B have adapted to the wild as omnivorous scavengers.

Glossary

The 1600 word glossary found in the **Sholari Pack** ***will provide definitions to words not introduced in this supplement.***

advan *[old Thantierian] "Haven."*

ah shah *[old Thantierian] "The camping ground."*

Anasani *Of or relating to Anasan; a resident of Anasan.*

avel *[old Thantierian] "Shelter."*

Baysian *Of or relating to Baysis; a resident of Baysis.*

Baysis *Named for Lavid Bay, an Ardothian jer of the 26th century.*

caji-shyee *[corrupted shanthic] "Dead caji." A caji who has lost the ability to store and manipulate isho.*

Caris *Honored Burdothian military cavalry commander in the Energy Weapons War. General in charge of the Earth-tec cache that went down with the Camder.*

carrin *[thivin] "Preparation." Site of the day-before camp for the merchants of tivis before the current dharlerrin was established.*

Cavran *Of or relating to Cavris; a resident of Cavris.*

Cavris *[from "cavre", Thowtis for "planting"] Farming city.*

Coise *[old Thantierian] "Sea view."*

Coisian *Of or relating to Coise; a resident of Coise.*

dan *[Thowtis] "Hearth."*

den hold *[Entren and corrupted Thowtis] "Protected hearth."*

dira *[Triddis] "North."*

Esslen *Of or relating to the Essle people.*

genal *[Thowtis] Bad, difficult camp. The sandy soil of Genal makes it difficult to prepare a proper sleeping den.*

genwin *[Thowtis] "Happy camp."*

go-nebbod-ah *[Triddis] "Quester." A thriddle who is fulfilling a quest, as a passage to adulthood and often involving great journeys.*

gonye *[salu] "Loud water.'*

Gransey *Rugged section of western Heridoth near the Dhar Kesh Marsh.*

gundon *[old Thantierian] "Sundown."*

ha'yool *[Thowtis] "Far farm."*

heyrn *[old Thantierian] "This place."*

Inster, Del *Energy Weapons War hero, who salvaged the only Earth-tec instruments to be retrieved from the Camder as it sank.*

ishara *[shanthic] "Isho well."*

jer's scale *Painful skin condition that causes large, scab-like chunks of dried skin to fall from the body, paticularly on the exposed face and hands of a runner.*

Joblan *Of or relating to Joble; a resident of Joble.*

joble *[thivin] "Laughter."*

kahwey *[salu] "Dry sleep."*

kesh *[old Thantierian] "Darkness."*

kesl *[Thowtis] To burn and bite at the same time.*

ket *[Boru] "Quiet."*

ki *[Triddis] "Great"; "abundant."*

klegg *[boccord Entren] "Kindred"; extended family.*

ko *[Triddis] "Side."*

kryul *[Thowtis] "Ambush."*

Laindin *Of or relating to Laindis; a resident of Laindis.*

Learsis Center *Chain of encleps operated by the Green Order to offer healing without regard to ability to pay.*

lorpis *[Thowtis] "To jump."*

lothra *[Thowtis] A place to make a stand.*

miedrinth *[Thowtis] "The middle place" (between Ardoth and Rhodu).*

nodis *[Thowtis] "Reunion"; "returning."*

odwis *[thivin] "Teaching place."*

papris *Spice made from a long, blood-red pepper.*

pawet *[old Sydran] "Stilted house."*

peypis *A tangy spice.*

quesfel *[old Thantierian] "Serious question."*

qwar *[thivin] "Fortune."*

qwi *[thivin] "Work."*

Rik *[Thowtis] Clan from Anasan who have crossed through the East Trinnu Jungle Lands for over six hundred years.*

saldis *[old Thantierian] "Salty."*

seyis *[old Thantierian] "Quick camp."*

Seysal *Seyat's seat.*

Seytra *[corrupted shanthic] "Seyat's Tra masters."*

shamin *[Thowtis] "Shelter."*

slasher's rot *Virulent mold infection common to recently cleared growth of the Trinnu Jungle.*

sobay *[old Thantierian] "The land."*

sobayid *[old Thantierian] "Hot lands."*

soyan *[old Thantierian] "Oasis."*

taysis *[old Thantierian] "Place of desperation."*

whoal *[Thowtis] "Recovery."*

wug *[Thowtis] "Warm."*

Zadri *Third century general of Thantis.*

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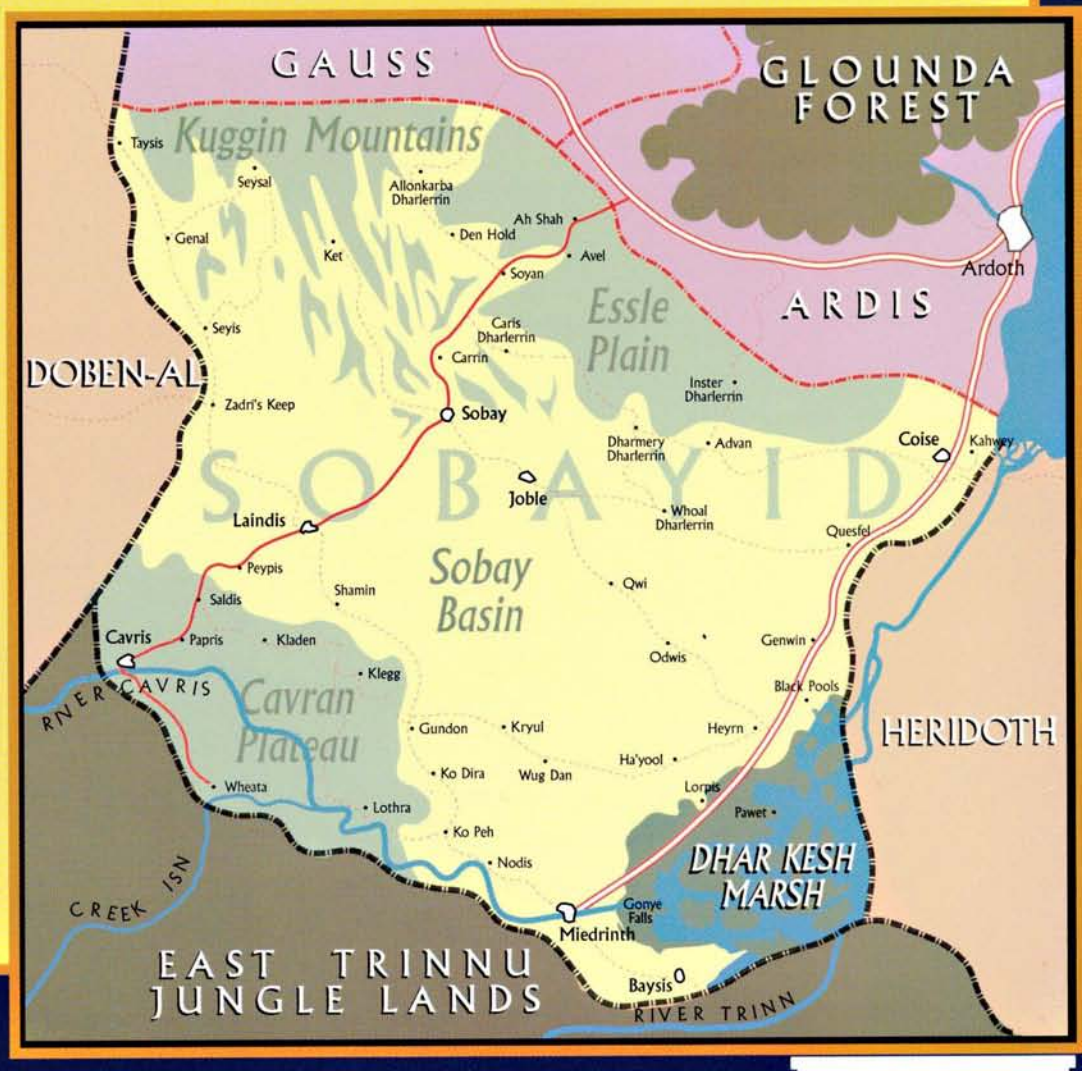
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